

THE ROSE CROSS COLLEGE

A resume of the teachings and proceedings of the Rose Cross College during its session held in the month of October, 1916, on the Four Hundredth Anniversary of the founding of the Order.

The Imperialistic Council and Venerable Order of the Magi, its instructions and the Official Degree "Priests of Melchizadek."

The "Knights of Chivalry and Order of the Holy Grail."



Edited by
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INTRODUCTORY

At the close of the June Convocation of the Rose Cross Order and Sacred College, it became evident that a Convocation of the Sacred College, and the Order of the Magi, would be necessary in October, in order to continue the work, and commemorate the anniversary of the foundation of the Rose Cross Order dating from the year 1516.

On the second day of June, special letters of invitation were mailed to all members privileged to be present at the October Convocation, and arrangements started so that not only might lectures be given every day during the entire month of October while the College was in session, but that Ancient Degrees "Sons of Osiris" might also be conferred as they had been during the month of June upon the delegates then present.

Information had been received at headquarters from different sources that men, without any authority whatever, were using the name of the Magi; men who were not, and never had been, on the rolls of the Order. Acting upon this information it was considered best that special effort should be made to convene the Order during the Sacred College session and when convened the official degree "Priests of Melchizadek" should be conferred upon all who were eligible.

During July it became evident that if the work, in several large cities, were to go forward, leaders should be officially ordained. With this in view, the following notices were mailed to the members, by the Royal Fraternity Association, Incorporated.

Headquarters, August 2nd, 1916.

My Dear Brother:

In accordance with the power vested in me as President of the Royal Fraternity Association, Inc., and at the request of the Order of the Illuminati, Degree "Knights of the Rose Cross," I herewith invite you to be present at a special session of the Association to begin October 1st and end October 30th, 1916.

At this special session of the Association, a convening of the Sacred Rose Cross College shall be called, and besides the regular work of the College when in session, the special work of ordaining two members of the Fraternity, namely, Mr. Charles C. Brown, Buffalo, N. Y., and Mr. A. W. Witt, Kansas City, Mo., in accordance with the provision in the By-Laws of the Corporation, to wit:

"This Incorporation shall have the power to call a Convocation at any time, and when so convened, shall have the power to select teachers, and to ordain such teachers to the ministry, as shall in their opinion, be fitted for the position. And such ordained men shall have the power and the right, to officiate at weddings and at funerals, and possess all such other powers as ministers of God usually possess."

In accordance with the laws, made and provided for in our Corporation, we issue this invitation that you may be present.

God be with you.

Fraternally yours,

(Signed) R. SWINBURNE CLYMER,

(Seal)

President.

All arrangements having been completed during the months of July, August and September, the delegates began arriving on the last day of September, and on the first day of October nearly all had arrived who were to be present during the first session.

On October the second, the Sacred College was called to order and lectures being given in the forenoon, afternoon and evening of each day, by those who had prepared papers.

Before the morning lecture a private session was held, presided over by Charles C. Brown of the Buffalo College, and conducted in the manner of the private classes at College in Buffalo, N. Y.

On the evening of October 11th, all the delegates repaired to the "Grove of Osiris" where the three degrees "Ancient Mysteries of Osiris" were conferred upon those delegates not previously initiated. The music, especially prepared for the entire ritual, being furnished by Miss Daisy T. Grove of Buffalo, N. Y.

After these ceremonies all repaired to the Hall where a dinner was served to all.

On the night of the twelfth of October, the delegates met in the Rose Cross Chapel, and after the Imperialistic Council and Venerable Order of the Magi had opened in due form and finished its official business, the official degree "Priests of Melchizadek" was conferred upon all those present.

Following the conferring of this degree, the Council closed, and a special official session of the Royal Fraternity Association, Incorporated, was called to order.

After the opening of the business session of the Association, the official letter, mailed to members, was read by the acting Secretary, Miss Vera H. Barr, and approved by officers and members present. It was then moved and seconded that Mr. A. W. Witt of Kansas City, Mo., should be ordained to the Ministry, in harmony with the Corporate powers.

Mr. Witt was called upon to make his confession of faith and allegiance to the Church of Illumination, and to read the thesis prepared for that purpose. The ordination in due form followed.

After the ordination of Mr. Witt, the following resolutions, passed by the officers of the Corporation in special session on March 10th, 1916, were officially approved by all members present:

"First. Because certain people without authority from this

Corporation, or from the true Rose Cross Order long established in America, (x) have started organizations, calling themselves Rosicrucian, but without any Rosicrucian teachings and directly in conflict with Rosicrucian laws and usages, it has become urgent that the Royal Fraternity Association shall issue a certificate of membership, good for one year, to every student who enrolls with any one, or other, of such Orders or Fraternities.

The fee for such membership certificate shall be twenty-five cents, to cover cost of issue and clerk hire.

At the expiration of one year the holder thereof shall make application for a new certificate. All such certificates shall be on record in the office of the President of the Corporation.

Any student, expelled from the Order, makes void his certificate, unless re-instated.

Any member of any body in fraternal relation with the Royal Fraternity Association, may (on the payment of a fee of twenty-five cents) have a certificate issued to him, recognized by the fraternities affiliated with this corporation.

These rules to go into effect immediately."

It is regrettable that such rules and regulations are necessary. Not less than six different associations have sprung in existence, calling themselves Rosicrucian, without a shred of Rosicrucian teachings, and three other associations, calling themselves Magi or Melchizadek, without any authority of any Magi, and all of them years *after* the institution of the legitimate bodies. Furthermore, when six members of the Black Brotherhoods have enrolled in the true Fraternities within a year, to gain secrets to be used by the Black Brotherhoods, we realize the importance of *strict* rules. For this reason the Royal Fraternity Association, as a protecting body, became a necessity.

Following the session of the Imperialistic Council of the Magi and the session of the Royal Fraternity Association, a midnight dinner, the October "Feast of the Gods," was partaken of by those present.

On the night of October 13th, after the opening of the official session of the Corporation, the following resolution, voiced by the Chairman, and seconded by Rev. A. W. Witt, was passed:

"Under the Royal Fraternity Association, during the Convocation of the Sacred College, that the order of Knighthood, known as "Knights of Chivalry, Order of the Holy Grail" be reinstituted. That at this meeting one Sir Knight should be created by the Grand Sir Knight, and that this Sir Knight should select his Lady for the coming year, and that during the year following this Sir Knight should select men either within or without the Order; that at the next June Convocation of the Sacred College such men, selected by him, and not more than nine, attend the Sacred College Convocation and be created Knights, those in turn to select their ladies, either from within or without the Order, but from within if possible. Only men of the highest standing to be selected; men of the highest moral character, men chivalric towards womanhood. Each man must study, and be familiar with, the "labors of Chivalry" legends of the Holy Grail, or Holy Grail, and the Golden Fleece.

"After the first year that a certain number of men, worthy of the honor, be selected, also ladies to the same number, the total of men Knights not be to exceed one hundred and ninety-nine during the first seven years."

"That the first one to be selected and created a Sir Knight be August Rhu, M. D., of Marion, Ohio, because of high attainments in his profession and the favorable aspects of the Heavens to his nativity, and of the Prophecy made by those *who know*.

Biography: August Rhu, (Roux) Marion Ohio. Specialty, Surgery and Gynecology. Born in Seneca County, Ohio. Graduated from Western Reserve University, Medical Department, Cleveland, Ohio, 1885. Fellow American College of Surgeons, 1914. Yearly Special Course in Surgery and Medicine since 1885. Author."

Immediately upon the passing of these articles, Dr. Rhu was created a Sir Knight, and selected as his Lady in waiting for the year, M. Alice Reese, of Kansas City, Mo., who was then knighted as a lady.

R. Swinburne Clymer as Grand Sir Knight was ordered to prepare Rules and Regulations for the Sir Knights after Ancient usages.

On the fifteenth day of October, the first session of the Sacred College came to a close and the delegates returned to their homes. The officers remained for the second session.

The second session of the Sacred College was called to order on the sixteenth of October, at which time the delegates had arrived for the second session. Lectures at once began and continued the rest of the month.

On the evening of the seventeenth of October, those present repaired to the "Grove of Osiris" and had conferred upon them the "Ancient Degrees of Osiris" in like manner as that conferred upon the delegates of the first session.

The midnight dinner, "Feast of the Gods," followed the conferring of the degrees, followed by the usual social session.

On the night of the eighteenth of October, the delegates and officers repaired to the Rose Cross Temple, and after the Imperialistic Council of the Magi had come to order, the Ancient Degree "Priests of Melchizadek" was conferred upon them.

After closing the Temple in due form, an official session of the Royal Fraternity Association, Incorporated, was called to order. Charles C. Brown of Buffalo, N. Y., was brought before the session and requested to make his confession of faith and allegiance to the Church of Illumination and read his thesis. He was then ordained to the ministry in due form.

After Mr. Brown had been ordained and the business of the Corporation brought to a close, a dinner was served to those present.

Lectures continued thrice daily, with a special session each

forenoon led by Rev. C. C. Brown, until the night of October 24th, when word was received that Joseph A. Walter 32 degree of the Buffalo, N. Y., Consistory A. A. Scottish Rite, a Brother of the Order "Fraternity Sons of Osiris," would arrive that day.

On his arrival the Imperialistic Council and Venerable Order of the Magi convened, and the Ancient Degree "Priest of Melchizadek" was conferred upon Mr. Walter, followed by the official dinner in his honor.

Of the lectures given during the month of October, only a limited number can be given in this book.

The dedication service to be used in all ceremonies of ordination to the ministry in the Church of Illumination, was prepared by the writer some years ago, and symbolic of the Path taken by the Neophyte desiring to reach Illumination.

The article concerning the Magi and the work on the Order of Knighthood, with exceptions as noted, are from the same pen.

With the exception of "The Church of Illumination" the thesis prepared by Rev. Charles C. Brown, no other lectures were given by him as he conducted the private classes during the time of the Convocation.

"Our Work" was prepared by Rev. A. W. Witt as his thesis for ordination. The "All Seeing Eye" is by the same writer.

The lecture "Origin of Symbolism" and "Eugenics as taught by the "Sacred College" are by Grace Kincaid Morey, a graduate of Obelin College, Secretary of the Buffalo Rose Cross College, and Secretary of the Royal Fraternity Association, Incorporated.

"The All Seeing Eye" is by Wayne E. Cake, who has given the subject consideration from the standpoint of a Mason.

"Eugenics" a lecture by Clara Witt, the acting Secretary of the Rose Cross College of Kansas City, Mo., a writer on Eugenics and the Sacredness of Motherhood in the various Masonic magazines of the middle West.

"Obedience," a lecture by M. Alice Reese, who was knighted as Lady to August Rhu, before mentioned.

"The Christ Birth" is a lecture delivered by Vera H. Barr one of the teachers of the Kansas City College and assistant to Rev. A. W. Witt.

"The Power of Thought" by Mrs. John W. Cook, should have careful consideration by all students as we recognize that thought is the base of all action.

These are but very few of the many lectures delivered during the sessions of the Sacred College and are given because they are fundamental and show the practical scope of the Great Work.

The next Convocation of the Sacred College is called for May 15th, 1917, to be held in three sessions.

Besides the regular lecture course, all the Ancient Degrees will be conferred and in addition the Temple of Philition Degrees.

Faternally given,

R. SWINBURNE CLYMER.

"Beverly Hall," Nov. 25, 1916.

KNIGHTS OF CHIVALRY

ORDER OF THE HOLY GRAIL

Few people are acquainted with the fact that the flower of manhood in France and England belong to knighthoods founded ages ago, their object being the recognition of, and the homage due, womanhood. These Orders bear the names of "Knights of the Garter," in England, whose insignia is the Garter, and "Knights of France," represented by the *Fleur-de-lis*.

Both these Orders were founded by men belonging to an older and nobler Order, "Knights of the Holy Grail," who took advantage of a trivial circumstance to establish these Orders for the protection of womanhood. Though the Knights were in search of the Holy Grail, (their own soul) they were ever ready to fight for their country, for womanhood, and the sacred Mysteries. Other Orders, dating back many periods of time, under different names and emblems, entertained the same high-minded, chivalric motives.

The motto of the "Knights of the Garter," *Honi soi qui mal y pense*," translated reads, "Evil to him who evil thinks." This phrase fell from the lips of Edward III, as he pinned the garter (guard-her) to his arm. To the initiated, this motto takes on a deeper meaning. In its most exalted purity, it was used by Knights centuries before the Christian Era.

The garter is a feminine emblem, supposedly unseen, unless by accident. A mishap to a noted Countess caused the garter to become the insignia of one of the great Orders in history. The greatest movements of an age often appear accidental. The *Fleur-de-lis* is also an emblem of woman, and most of the symbols of the present, and earlier ages, are characteristic of the "eternal feminine."

Centuries before Jesus walked the earth, members of sacred and honorable Orders held the *lingum* sacred. In time the *lingum* worship became degraded, not by the members of those Orders, but by the people who came to understand something of the outer mysteries, and degraded them. The faith of both Christian and Catholic devotees is symbolized by emblems of sex. The Christian cross indicates the male, and the heart, that of the opposite sex. Both cross and heart are creative, or Phallic, emblems.

There is nothing greater or higher in the Universe of God than creative power. The power that can create can also recreate and regenerate. If we honor the Creator, why not the created, creation?

All the wisdom-philosophy underlying the Knights of the different Orders, and the mythologies, was based upon creative power.

Probably the most beautiful and purest of mythological stories, is that of Eros and Psyche, the story of the Soul and its earth career. As all Sir Knights are expected to read mythology, it is not necessary to give details, but simply call attention to the esoteric meaning of this supposed myth.

Aphrodite, (Venus), the fairest queen in the Greek Heaven of the Immortal Gods, was subject to pride and jealousy, and demanded homage because of her sex and beauty.

Psyche, (the Soul) untainted by sin, was possessed of a beauty far more attractive and compelling than the mere physical beauty of Aphrodite. The inference is plain. They were rivals.

In her innocence, Psyche worshipped Artemis, (purity) the deity of virgins. She had no desire to attend the festivals of Aphrodite, the goddess of love and beauty, because she knew not of love and beauty. This gave offence, not only to the priestess, but to her parents as well.

The parents, called by us temptation, which is the begin-

ning of all knowledge, induced her to appear before the goddess in all her purity and innocence. The worshippers fell down before her. Such obeisance to another beauty roused the anger and jealousy of Aphrodite, who vowed vengeance on the radiant Psyche. Not having sinned, only listened to temptation, Psyche was really not subject to punishment. The Soul that listens to the voice of the flesh, is not necessarily punished for that which follows but, because of passive resistance, it permits itself further temptation.

Aphrodite, symbol of earth-mother and procreation, resented the adulation bestowed upon innocence. If the worship of men turned from the priestess of love and passion to that which was chaste and immaculate, how could she people the earth and thereby obtain new worshippers

Brooding over this condition, she called her son Eros, (Cupid), the God of Love, that beautiful emotion which enters into the heart of all created things, and bade him seek Psyche and arouse in her the desire of love and passion. She commanded him to keep himself inviolate, not taking into consideration the great law of the universe which demands a just return for all things given or received. Eros, God of Love, the Law of Love itself, retired to do his mother's bidding.

Meanwhile, Psyche was lamenting the fate of her loneliness. The maidens about her were being taken in marriage, while she, the fairest, was left uncourted. Like the soul that listens to temptation, she had become an inhabitant of the realm of unrest and longing. No longer single-minded in her worship of Artemis, she was not yet possessed with the desire of love and passion, that state of feeling that would transform the worship of the gods into a longing to possess her. Eros was commissioned to bring this about.

The temptations not resisted in the life of the soul, bring about the unhappiness to which it is subjected. But, at the same time, it is the fate of temptation to bequeath knowledge to the

soul. Obedience to the tempter results in wrong-doing and sorrow, but it opens the way to wisdom and light.

Before the edict of Aphrodite could be carried out, she decreed that Psyche should leave the abode of the gods. When the soul, in its untried purity, listens to temptation, it closes the doors of heaven against itself and must then prepare for its journey earthward. Death is its portion or, as Psyche was told, she would espouse a monster.

When the soul first comes within the influence of the earth-life, it is not conscious of the restrictions of matter, nor the laws that confine it there. Psyche awoke to a new existence. To her surprise she found herself surrounded by a realm of beauty, with the promised monster nowhere in sight. But her happiness, her content was of a passive nature, for though banished from the heaven of innocence, she was not awakened to the power and thralldom of passion. Not having actually sinned she was not in possession of the knowledge of self. She heard the call of love, but saw no form. In answer to her question, Eros answered that it was Love, her husband.

The perplexed Psyche could not be satisfied with mere assurances of love. The insistent call of the imprisoned soul for knowledge, through all the senses, demanded recognition. She must *see love*. Love without passion does not satisfy mankind. It is a state of feeling, undemonstrated. The urge in man must know, see, feel and possess.

Eros informed Psyche that, because of an unalterable decree, she would never behold his face. Only in darkness could he come to her, only in secrecy could she know his embrace.

To accept love as it is offered, to live surrounded by love, with thoughts unmingled with doubt or suspicion, would lift the soul to the heaven of happiness and immortality. Man, in his attempt to dissect and analyze, opens the way to grief and pain, worry and fear, doubt and misfortune.

As darkness falls, or as the soul sinks deeper into the realm

of matter, it feels the presence of unseen shapes about it. Fear contends with Love, while passion awaits nearby. But Eros, Love, makes himself heard through the veil of flesh, and whispers:

"Fear not, though the darkness of night surround thee, (flesh covering the soul), I am with thee. My love shall sustain and protect thee. No matter where thou goest, to heaven or hell, thou art mine, my beloved, as I am thine, for I am Love, the delight of the world, the giver of life."

With love in the soul there is nothing to fear. When the soul is supported by love, evil is powerless. Love not only gives life, not only bequeathes youth, health and strength, but moulds and perfects mankind.

As Psyche received Eros, Love, a thrill of joy passed through her. She opened her arms to the tender form of the lovely youth, and cried: "Who art thou that takest pity on one doomed to be a sacrifice to the most terrible monster of the demons of hell?"

Eros answered: "Fear not the monster of whom the oracle spoke. I am thy husband. I am he before whom both gods and fiends have reason to tremble."

Love, supreme, is the husband of the Soul. It may lead its spouse to the innermost shrine of heaven; its shadow, lust, may lead to the lowest round of hell. So often mistaken for love, lust roams the earth, seducing, betraying, destroying womanhood. This unspeakable evil was the demon, the dragon, the monster for which the Knights of the Grail were banded together to slay.

Psyche, still fearful, replies: "Why, if thou art death, that fearful ruler of the land of shades, whom even the mighty Zeus dreads, why comest thou in so pleasing a disguise? Thy voice is music, thy breath the perfume of roses, and the touch of thy lips enraptures me. What shall I call thee?"

The answer of Eros, "Call me Love," is a light set in the midst of darkness. Love dissipates the blackness and unreality

of death, disintegrates carnal, sensual desires. The love-encircled soul is able to resist destroying passions. It slays the dragon in its sacrifice to gain that which is real. Interpreted in another way, Death, in the pleasing disguise of reward and release, kisses the lips of the weary, bids the Soul fear not, and liberates it from the thralldom of earth.

Love presides at birth, for through it the Soul descends to earth and its consequent experiences and lessons. Love presides at death, for through it the Soul ascends to freedom, peace, joy.

"O Love and Death, O Death and Love,
How wondrous kin ye are!
The Planet Venus thus at once
Is evening and morning star.

"O Love and Death, O Death and Love,
Life ended, Life begun.
The sun may rise, the sun may set,
'Tis still the self-same sun.

"Life's problem here at last is solved.
Step in: the door's ajar.
O Love and Death, O Death and Love,
How wondrous kin ye are."

Psyche and Eros lived happily together, even tho the strangeness of life caused her momentary fear. The Soul, surrounded by the darkness, the unreality of earth, seems bound to question the promises of Love. Still, unless haunted by the phantoms of doubt and suspicion, the Soul retains a general state of peace and happiness.

But as time passed, the variety and newness of love waned. Doubt and suspicion became easy to entertain. Eros granted Psyche entire freedom in the selection of her guests, stipulating only that he be not questioned. The generosity and goodness of Eros roused the phantoms to a more spirited action. They urged her to insist upon knowing whom her husband really was. Surrounded by secrecy, how did she know that he was wholly hers.

Could she depend upon him to supply her every need? With these questions and inferences, they opened the door to the most deadly of the phantom sisterhood, jealousy.

The carnal mind, insisting upon proofs that can be seen and felt, refuses "unseen verities." Mind, immersed in materiality, prefers a chaos of fact and objectivity, to a cosmos of harmony and beauty.

Eros, noting the perplexity, uncertainty, and unrest of Psyche following the visits of the fiends disguised as friends, warned her. "I beseech thee to be on thy guard, not only for the sake of our happiness, but because of the child, Immortality, thou shall bear me. If thy guests importune, torment and worry thee to discover my identity, and thou succumb, I shall leave thee. It is beyond my power to oppose the will of the gods."

Psyche replied that with him near, happiness enveloped her; his touch filled her with aspiration and trust; his voice, as the wings of faith, lifted her to the realms of peace and security. But often she felt alone, and the group of sisters, tho ugly, entertained her.

It came about that inquisitiveness and fear were added to the brood that daily haunted the heart Psyche. Surrounded by their influence, Eros was helpless. Tho possessed of the power of the gods, Love cannot dwell in the heart of suspicion.

At last, unable to resist the combined influence of the demons, Psyche was persuaded to take her lamp, steal quietly into the chamber of Eros and gaze upon the face of her beloved. As it lay revealed, a drop of oil caused him to awaken.

At the instant of revelation, beholding a being of wondrous youth and beauty, she knew her fears, doubts and suspicions to be groundless. At the moment of realization that she had possessed all that heart and life could desire, because of a broken law, it was taken from her. The fiend of disobedience had completed her undoing.

"Psyche, Psyche, thou hast betrayed me. Now must I leave

thee. Alone shalt thou suffer from the intrigues of thine enemies."

Eros and Psyche parted. Love and Soul were divided. In other words, Soul, because of questionings, unbeliefs, doubts, unrest, severed itself from the heaven of faith, peace, and happiness. This is the story, (and the reason) of the pilgrimage of the Soul on the earth-plane. How often is this story repeated in the homes of thousands today. Faith, security, happiness, bartered for doubts, suspicions, jealousies.

Psyche, adrift, despairing, was bereft of all things but hope. Having discovered the destructive power of evil thought, she turned about to win back the love, the heaven, she had forfeited.

To human justice, it would seem that now Aphrodite, (Divine Law), would relent, having witnessed the undoing of Psyche. Not so. The pain and suffering and longing of Psyche could in no wise mitigate her punishment. "Thou shalt *by no means* come out thence, till thou hast paid the uttermost farthing." To have reinstated Psyche among the gods would presuppose a power greater than Law which could nullify, or soften, its own edicts. Law is not annulled when all is lost through disobedience. Through pain and travail does one gradually win back their lost estate.

Psyche called upon all the gods to aid her in recovering Love. Her prayers and supplications failed to reach that high heaven, for a broken law becomes an impenetrable wall between an entreaty and its fulfillment.

Hera, wife of Zeus, Queen of Heaven, and knowing all things; that goddess who dwelt near earth and presided over married life, pitied Psyche, saying: "Would that I could present thy petition unto Zeus, mighty ruler of all men. That cannot be, for the word of Aphrodite is powerful, and her decrees inviolable. Thou hast brought about this, thy fate. Endure

the trials that shall come upon thee. Believe thou shalt dwell again in heaven. Work out thine own salvation."

Psyche, whose one desire was to recover the delight and happiness of the past, endured the trials, accepted the punishments, passed the tests imposed upon her. As the reality of the statement became apparent to her, that "To the Soul without love, all is empty and hopeless," she turned, as to a friend, to the god of death, that monster whom she had most dreaded, and begged him to take her to the realm of Hades. The performance of that journey was the extreme penance for disobedience. In the willingness to suffer death; in the willingness to be purged of all sin, she brought about her release. She had paid the uttermost farthing.

Hearing of the voluntary journey of Psyche that she might regain Love, Eros flew to her assistance, liberating her from the Stygian slumber, awaking her to life, and love, and youth.

"Ah Psyche, thou almost perished to atone for thy fault. Knowest thou not that only the gods can pass and re-pass the River Styx? To them it is a fountain of youth, but if mortals drink of it, it binds them to the wheel of birth and death. The gods recognize thy expiation and bid thee drink of this cup of Immortality."

Had Psyche reproached Eros for her unhappiness; had she refused to place the cause of her sin and suffering upon herself; had she given up the search for lost Love, the usual fate of mankind would have been hers. Unhappiness, poverty, worry, sickness, stagnation, death are the result of ceasing to search, to struggle, to conquer.

The Soul forfeits Love and Immortality through disobedience. It achieves Love and Immortality through faith and trust and loyalty.

"Death is the problem of life, but Love is its solution."

The search of the incarnate Soul for Immortality through

the instrumentality of Love is typified in the search of Knights for the Golden Fleece, or the Holy Grail.

The legend of Eros and Psyche may be interpreted as the Soul in search of love and immortality enduring anguish and suffering caused by the sins of fear, doubt, suspicion and disobedience. Other legends, as unfolded in this series, will outline and reveal those inner meanings, the significations of which are of importance to the students of knighthood and chivalry.

MERLIN

In the myths surrounding Kings Arthur and the Round Table and of those Knights of the Holy Grail who were the forerunners of the Order of the Garter and other knighthoods, one particularly is worthy of interpretation, demonstrating as it does, the use and abuse of power.

The story of Merlin is soon told:

"Merlin was the son of no mortal father, but of an Incubus, one of a class of beings not absolutely wicked, but far from good, who inhabited regions of the air. Merlin's mother was a virtuous young woman, who, on the birth of her son, intrusted him to a priest, who hurried him to the baptismal fount, and so saved him from sharing the lot of his father, though he retained many marks of his unearthly origin.

"At this time Vortigern reigned in Britain. He was a usurper, who had caused the death of his sovereign, Moines, and driven the two brothers of the late king, whose names were Uther and Pendragon, into banishment. Vortigern, who lived in constant fear of the return of the rightful heirs of the kingdom, began to erect a strong tower for defence. The edifice, when brought by the workmen to a certain height, three times fell to the ground, without any apparent cause. The king consulted his astrologers on this wonderful event and learned from them that it would be necessary to bathe the corner-stone of the foundation with the blood of a child born without a mortal father.

"In search for such an infant, Vortigern sent his messengers all over the kingdom, and they, by accident discovered Merlin, whose lineage seemed to point him out as the individual wanted. They took him to the king; but Merlin, young as he was, explained to the king the absurdity of attempting to rescue the fabric by such means, for he told him the true cause of the instability of the tower was its being placed over the den of two immense dragons whose combats shook the earth above them. The king ordered his workmen to dig beneath the tower, and when they had done so they discovered two enormous serpents, the one white as milk the other red as fire. The multitude looked on with amazement, till the serpents, slowly rising from their den, and expanding their enormous folds, began the combat, when everyone fled in terror, except Merlin, who stood by clapping his hands and cheering on the conflict. The red dragon was slain, and the white one, gliding through a cleft in the rock, disappeared.

"These animals typified, as Merlin afterwards explained, the invasion of Uther and Pendragon, the rightful princes, who soon after landed with a great army. Vortigern was defeated, and afterwards burned alive in the castle he had taken such pains to construct. On the death of Vortigern, Pendragon ascended the throne. Merlin became his chief adviser, and often assisted the king by his magical arts.

"Merlin, who knew the range of all their arts,
Had built the King his havens, ships and halls."

—*Vivian.*

"Merlin continued to be a favorite counsellor through the reigns of Pendragon, Uther, and Arthur, and at last disappeared from view, and was no more found among men, through the treachery of his mistress, Viviane, the Fairy, which happened in this wise.

"Merlin, having become enamoured of the fair Viviane, the Lady of the Lake, was weak enough to impart to her various in-

portant secrets of his art, being impelled by fatal destiny, of which he was at the same time fully aware. The lady, however, was not content with his devotion, unbounded as it seems to have been, but "cast about," the Romance tells us, how she might "detain him for evermore," and one day addressed him in these terms: "Sir, I would that we should make a fair place and a suitable, so contrived by art and by cunning that it might never be undone, and that you and I should be there in joy and solace." "My lady," said Merlin, "I will do all this." "Sir," said she, "I would not have you do it, but you shall teach me, and I will do it, and then it will be more to my mind." I grant you this," said Merlin. Then he began to devise, and the damsel put it all in writing. And when he had devised the whole, then had the damsel full great joy, and showed him greater semblance of love than she had ever before made, and they sojourned together a long while. At length it fell out that, as they were going one day hand in hand through the forest of Breceliande, they found a bush of white-thorn, which was laden with flowers; and they seated themselves under the shade of this white-thorn, upon the green grass, and Merlin laid his head upon the damsel's lap, and fell asleep. Then the damsel rose, and made a ring with her wimple round the bush, and round Merlin, and began her enchantments, such as he himself had taught her; and nine times she made the ring, and nine times she made the enchantment, and then she went and sat down by him, and placed his head again upon her lap.

"And when he awoke and looked round him, it seemed to him that he was enclosed in the strongest tower in the world, and laid upon a fair bed. Then said he to the dame: "My lady, you have deceived me, unless you abide with me, for no one hath power to unmake this tower but you alone." She then promised she would be often there and in this she held her covenant with him. And Merlin never went out of that tower where his Mistress Viviane had enclosed him; but she entered and went out again when she listed.

"After this event Merlin was never more known to hold converse with any mortal but Viviane, except on one occasion. Arthur, having for some time missed him from his court, sent several of his knights in search of him, and, among the number, Sir Gawain, who met with a very unpleasant adventure while engaged in this quest. Happening to pass a damsel on his road, and neglecting to salute her, (as all *true* Knights should) she revenged herself for his incivility by transforming him into a hideous dwarf. He was bewailing aloud his evil fortune as he went through the forest of Breceliande, when suddenly he heard the voice of one groaning on his right hand; and, looking that way, he could see nothing save a kind of smoke, which seemed like air, and through which he could not pass. Merlin then addressed him from out of the smoke, and told him by what misadventure he was imprisoned there. "Ah sir," he added, "you will never see me more, and that grieves me, but I cannot remedy it; I shall never more speak to you, nor to any other person, save only my mistress. But do thou hasten to King Arthur, and charge him for me to undertake, without delay, the quest of the Sacred Graal. The knight is already born, and has received knighthood at his hands, who is destined to accomplish the quest." And after this he comforted Gawain under his transformation, assuring him that he should speedily be dischanted; and he predicted to him that he should find the King at Carduel, in Wales, on his return, and that all the other knights who had been on like quest would arrive there the same day as himself. And all this came to pass as Merlin had said."

INTERPRETATION

To those questioning the statement that men were ever born half human, as it were, or that Merlin could be the son of an earth maiden and an inhabitant of another sphere, are referred to the Bible: "Sons of the gods, seeing that the daughters of men were fair, had intercourse with them and children were

born." Throughout the Scriptures, Incubi, beings of the air, are called gods.

The Soul, before it became submerged in matter, dwelt in a negative sphere, knowing neither good nor evil, never having had experience. The Infinite allowed the Souls to incarnate in flesh, that they might eat of the Tree of Life, and learn of life and death, good and evil.

The Incubi, possessing not the four elements, fire, air, earth and water, cannot know immortality. But their children, through the instrumentality of earth mothers, pass under "the law of humans," and having lived upon the earth, may receive the blessing of immortality.

To secure this great boon, the mother of Merlin summoned the priest, that through the power of priestly invocation, he might be bound to earth and earth conditions. It was believed in those early days, and there is much truth back of the assertion, that the influence of the church being invoked, was powerful enough to counteract, or at least neutralize, inherited evil characteristics.

It proved impossible to erase all traces of Merlin's non-earthly parentage, for he possessed an innate knowledge of the mysteries, and also the power to use magic.

Vortigern, the usurper, who succeeded to the throne through murder, was in league with the black magicians. He consulted astrologers who prescribed a blood sacrifice to prevent further disaster.

The early knighthoods consisted of two classes of men. Those allied with the black magicians who resorted to blood sacrifice, and other fiendish practices, to appease the gods, and those who, seeking the Holy Grail, defended their religion, country, and womanhood.

The building of the tower and its demolition may be interpreted, in symbolic language, as man, in whom the higher and

lower principles are constantly in a struggle for supremacy. Red signifies evil, while good is always represented by white.

Merlin, a Knight by birth, understanding both black and white magic, advised Vortigern to free the two demons and allow them to battle to the death. The fight ended in the vanquishment of the red dragon, or evil, symbolic of the final event in every struggle between good and evil forces. This was the beginning of the downfall of Vortigern. Having depended upon evil for support, he was left helpless at the death of his ally.

With the return of Uther and Pendragon and their armies, Vortigern was defeated and burned alive in his castle. Translated, with the aid of symbolism, the defeat would read as follows: Every life devoted and upheld by evil forces, sooner or later, faces destruction. When his race is run, the powers of good forsake him, and evil continues the work of annihilation. Every human being is given the power of choosing whom he will serve. If he surrenders to evil he, not God, pronounces his doom. "But thou avengest what men commit against themselves, seeing when they sin against thee, they do wickedly *against their own souls*, and iniquity gives itself the lie, by corrupting and perverting their nature," and the end is darkness, death, destruction.

Merlin, because of magical arts, was chief adviser to the new king. White magic, in the knightly brotherhoods, was a religion, scientifically based on demonstrable laws, manifested through invocations.

Though strong there was one weak spot in the armor of Merlin. The beauty and seductiveness of a woman brought him to desolation. Through the weakness of his love nature, he permitted himself to break the greatest of all oaths, that oath of secrecy taken by all Knights to protect the secrets of the Order, even to the death. The result was automatic. The law is inexorable. *Those who betray shall be betrayed.* In trusting to the love and loyalty of the woman those secrets committed to his keeping, he made her the executor of the decree of his oath.

In taking the oath of knighthood, man is supposed to be free from all slavery, whether sex or habit, before presenting himself for membership. Otherwise he but places himself in a position of peril and jeopardises his Soul.

The legends of Merlin and Samson are alike in outline and meaning. Both became slaves of women, casting aside honor, truth and loyalty, the foundation stones of the power of the Knight of the Order, or the Master of the Mysteries.

The pitiful picture of Merlin, in his last speech to any man, is significant. Imprisoned in the tower of his disloyalty, he yet remembers the quest of knighthood and sends word to King Arthur, charging him to seek the Holy Grail, and that the Knight destined to find it has already been born.

The legends of "Eros and Psyche" and "Merlin" illustrate the most important lessons in the career of a Knight. In the first, the effects of doubt, fear and disobedience are brought to mind. The second charges him to conserve his strength and forces; to preserve an independence of all slavish habits; to protect and defend his oath; to hold in remembrance the sacredness of the mission of the search for the Holy Grail.

KNIGHTS OF CHIVALRY

or

ORDER OF THE HOLY GRAIL

Refounded in America by the Supreme Hierarchy of the
....., during the session of the Sacred
College, on the Thirteenth Day of October, 1916.

PREAMBLE

TO THE STATUTES AND ORDINANCES OF THE MOST NOBLE
ORDER "KNIGHTS OF CHIVALRY" OR "ORDER
OF THE HOLY GRAIL"

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"History repeats itself." The recent re-establishment, or the instituting, of a most noble Order of Knighthood is but another proof of "that which was, shall be."

From time immemorial, men have banded themselves together for a definite purpose, their object being not only the immediate benefit and advantage of the individuals interested, but the ultimate good and welfare of humanity in general. Older than the present civilization are the records of the prior existence of such societies of men. Upon the foundations of these early, long forgotten Orders were built the medieval knighthoods, the oldest of which was the Order of St. George. This Order, in turn, became the framework of a later organization, or was fused into, the Order of the Garter, instituted in 1350 by Edward III. The same spirit, or principle, that brought about the elevation of social, moral, and religious planes, in ancient, medieval, and succeeding years, is now active in the re-establishment of the motives of knighthood, and the founding of the Order "Knights of Chivalry," or "Order of the Holy Grail."

The design of all knighthoods was, and is, essentially religious. The earliest histories give evidence that their religious services were invocative, invocations being the highest, most effective form of religious ceremony. But their activities were not confined wholly to religious observances and the defence of the church. Thomas Dawson, D.D., writing of those Orders in 1714, declared their object three-fold; religious, military and chivalric. These Knights fought equally well for their church; for their king; for the protection of womanhood.

Much has been written of the secrecy of knighthoods: secrecy of the Order as a whole, and the secret of the inner purposes and beliefs of Knights in general. At different periods in the world's history Knights have been forced to live secluded lives, or at least maintain strictest secrecy regarding any affiliation with those Orders, during periods of retrograde movement of church and society; periods under the authority of self-seeking, unholy men; periods of persecution of devotees of the Christian religion. While apparently not taking part, they secretly continued their work under different names, and were instrumental in bringing about amelioration, and at times were the sole agency in the improvement of conditions.

St. George, born in the third century, patron saint of the Order of St. George, of the Order of the Garter, and tutelary saint of England, was a many-sided man. Devoted to the true religion, an ardent supporter of the church, he was also a soldier of the most romantic, flamboyant type. Crowned with success, his captaincy was transformed into the title of count, and he became one of the first in the command of the militia and in the confidence of the rulers.

It may be mentioned in passing, that the insignia of the Order of St. George is St. George, armed on horseback, with a dragon under him. One must turn to mythology for an explanation of the mystery of the dragon, or serpent. This emblem was used by Moses, a clear indication that the Masters and priests

of earlier days had solved the mystery of Moses taught the children in the wilderness that the lifted serpent was a symbol of mastery.

The Order of St. George, or the Knights of the Garter, was under royal patronage, the membership being composed of kings, princes, and the best known of the aristocracy, with now and then a man of lower rank, admitted because of bravery or proven worth. Putting aside title and position, the first qualification of a Knight of the Garter was that he be a gentle and manly man.

As an indication of the esteem in which the Order was held, and the influence they exercised in the affairs of the kingdom, when the calendar of the holy days was rearranged during the reign of Henry VII, the following modification of the edict appears in the edict: "Provided always that it shall be lawful for the Knights of the Garter, and to every one of them, to keep and celebrate solemnly the Feast of their Order, commonly called St. George's Feast, yearly from henceforth the 22nd, 23rd, and 24th days of April, and at such other time and times as yearly shall be thought convenient by the King's Highness, his Heirs and Successors; and the said Knights of the said honorable Order, or any of them now being or hereafter to be: Anything in the Act heretofore mentioned to the contrary notwithstanding."

King Edward III, during whose reign the Order of St. George became the Order of the Garter, founded, in connection with the Order, the College and Chapel of St. George, to perpetuate his name and valor, that the influence of the saint might not be lessened by the remaining of the Order. A further indication of this may be pointed out that the king fixed the day of the Feast of the Order on the day of the nativity of his patron, St. George.

An outline of the story of the changing of the title of the Order may be of interest to the reader. King Edward, as king, was the head of the ancient Order of St. George, which believed,

and practiced, the principles of knighthood, performed for the church, the country, and womanhood.

A ball completed the ceremonies of the day on which occurred the Feast of the Order of St. George. While dancing, the Countess of Salisbury lost her guard, the "cloth that protects," an article necessary at times to all women. King Edward, near her at the time, seeing the smiles and sneers of the guests at this undesirable accident, and being moved to tenderness at the humiliation and confusion of the Countess, picked up the "guard-her" and pinned it around his arm, at the same time forbidding any one present to betray, or speak disrespectfully of the circumstance. In further protection of the lady, the king called those of the highest rank before him, and by the power of his royal authority, bestowed the title of Knight of the Garter upon them.

No one will belittle the sensitiveness, the sympathy, the nobility of heart of the king in this knightly and protective act.

The loftiness, generosity and courage demonstrated was the result of the actual, positive training in the different Orders of knighthood. Since the conception of these Orders, there has ever been an inner circle secretly working to bring about nobility of thought and action. To this purpose the mysteries of the seeking of the Holy Grail, of the Golden Fleece, of the sacredness of womanhood were taught. The king's act was the natural consequence of such teaching.

King Edward belonged to the inner circle and was a powerful factor in the restoration of the Round Table and all that the Knights of the time of King Arthur were sworn to uphold.

On New Year's Day, 1344, King Edward issued letters of protection for the safe conduct of foreign Knights, establishing relations with members of Orders in other countries. Foreign Knights were invited to attend the Feast of St. Hilary when meets were held and the valor of the Knights tested. At a supper given by the king, he ordained that this should become a

yearly event of the Order. Before this annual Feast, those chosen for knighthood were knighted.

Philip de Valois, King of France, likewise established an Order of Knighthood and the Round Table and invited Knights and valiant men from other countries to be present at the feasts and meetings.

The heads of all these knightly Orders were men who had been *initiated*, men who held the key to the mystery of the seeking of the Holy Grail, that beautiful story running through many of the legends and operas of the day. To the majority it was considered a myth, but to those who knew, it unfolded the most sublime of truths.

It is due to the influence and action of the inner circle (before mentioned) of the knighthoods, that the present Order in America by descendants of the Order to which King Edward belonged.

ADMONITION

The admonition given the Knights of the Garter is here given. "By this Garter the Knights Companions are admonished religiously, sincerely, friendly, faithfully, and dexterously to go through whatsoever they undertake, but not to undertake or attempt anything contrary to the oath and statutes of the Order, neither to frustrate the Rights of Peace and Friendship in any thing farther than Faith or Compact, or the Bond of friendship will admit."

The Garter, symbol of the Order, represented unity and society.

CONSTITUTION

The Statutes and Ordinances of the Most Noble Knights of Chivalry or Order of the Holy Grail.

Refounded in America by the Supreme Hierarch of the, while in Sacred Convocation, on the Thirteenth Day of October, 1916.

Whereas; The affairs and events of mankind move in cycles; that which was in the past shall be in the future;

Whereas; The Laws of State and Country, and the flag thereof, are not held in veneration and esteem;

Whereas; The religion and motives of the Knights of the Holy Grail are held in ridicule, and the Lord God believed non-existent;

Whereas; The honor and virtue of womanhood is desecrated, and irreverence paid to motherhood;

Therefore; We, the followers of the Holy Grail again promulgate the Laws of the Order which shall band together those who have faith in the virtue of womanhood; faith in the promises of God; faith in the liberty and honor of our country.

1. It is ordained that the Hierarch of....., and his successors, shall be the Sovereigns of said Order, for evermore. To this ordinance the said Hierarch shall give his full consent.

2. Only those who are honorable, virtuous, never having seduced woman; only those who, at all times, stand ready to defend religion, womanhood, and the principles of this Order; only those who shall never surrender to weakness or cowardice, whose motto is Hoc Signa Vincent; none other than these shall be elected, or chosen, members of the Knighthood of this Holy Order.

3. Once a year, in the month of June, unless otherwise stated, all Knights are desired to be present at the Grand Assembly, to renew their vows, attend divine services, the requiems for departed Knights, and assist in the election of other Knights. It is required that the full habit, or uniform, of the Order be worn during this Assembly.

4. It is the privilege of Hierarch to change the date of assemblage, provided that the Conclave and Feast be held once a year.

When the call goes forth, it shall be the duty of each Knight to appear in Conclave. Only grave reasons for absence shall be accepted by the Hierarch. Knights not in attendance at Conclave, shall, on the day appointed, attend worship in some sacred place, and do penance by fasting, while the Knights are in session. The absent Knight, in lieu of High Church, may attend Grand Opera or social function, appearing in full dress, with the purple ribbon, the insignia of his Order, across his bosom. On the day following the Convocation, said Knight shall attend some church service. If this be impossible, he, fully accoutred, shall worship God in secret and in silence. Except in battle, no Knight is excused from this worship. If it be found that he has not obeyed instructions as given above, his habit shall be taken from him, his sword dishonored, and expelled from the Order.

5. Whenever possible the Hierarch shall convene the Knights on All Souls Eve. All Knights are requested to attend this gathering, to offer up prayers for the souls of the departed Knights; prayers also may be offered, voluntarily or by request, for friends of Sir Knights. Any Knight not present shall offer prayers, conducting his service wherever he may be.

6. It is understood that all Conclaves shall be held in the Sacred College at the call of the Grand Sir Knight. But if thought advisable to change place of meeting, he shall be at liberty to convene Knights in such place according to his judgment.

7. If Grand Sir Knight be not able to attend Grand Con-

clave after having summoned the Knights, he shall not recall the Conclave, unless for treason of some Knight, but shall appoint a deputy to officiate in his stead. But at such Conclave no man shall be Knighted, since only Grand Sir Knight has power to bestow title, nor shall new rules or regulations be made.

8. While the Order of Knighthood is usually conferred upon applicants only during Sacred Convocation in June, a special dispensation may be issued by Grand Sir Knight and Knighthood conferred at another time. If possible this should occur on the night following All Souls night.

9. The Sacred Convocation of the Knights shall take place during the session of the Sacred College. During the forenoon and afternoon, desertation shall be given upon ancient mythologies and their interpretations as applied to the work and search of the Knights of the Holy Grail, of the Round Table, and of those Knights who searched for the Golden Fleece. Instruction of duties shall be given during the time Knights and their ladies are in session.

The evenings shall be given to the memory of those Knights gone before, to the feast, and to the conferring of Knighthood upon those to be honored. At this time the newly made Sir Knights shall select their ladies for the following year.

Any man selected for the honor of Knighthood to be bestowed at a definite time, who fails to make an appearance, and who does not present an acceptable reason for his absence, shall never again be selected for Knighthood. Also, any Knight not being present at the Feast, and not having forwarded an excuse acceptable to Grand Sir Knight, may be suspended for six months, or immediately expelled from the Order.

10. Any Knight appearing in the Sacred College without insignia of the Order, may be ordered from the hall for the session, or fined not more than ten dollars in gold, which sum to be

used in the work of the Sacred College.

Any Knight appearing a second time without insignia, shall not be fined for more than ten dollars in gold, or he may be suspended for six months.

Any Knight appearing in the halls of the College without cloak or sword shall be fined as though his insignia were missing. If he appears a second time in defiance of the rules of the Order, the fines and deprivations governing the insignia shall be considered in full force.

Any Sir Knight appearing in the halls of the College on All Souls night without insignia and cloak and sword, shall be suspended, and his name shall not be included in the service.

Any Knight using unseemly language during the time the Sacred College is in session, during the Grand Convocation covering All Souls night, shall be fined not more than one hundred dollars, and suspended for one year. A second offence shall dishonor him forever and deprive him of his cloak and sword.

11. Whenever a Knight has assumed his insignia, mantle and sword, he shall go before an altar in some church, or in his room if he has an altar and cross, and kneeling repeat the mantrams for:

The honor and blessing of all womanhood;

The greater good of his noble Order;

The protection of his country.

At no time shall he go about his errand after having put on insignia, mantle or sword, or all three, without complying with this law of his Order.

A Sir Knight shall not appear before the Grand Sir Knight in the halls of the Colleg unless accoutred with

The insignia on his bosom, and the mantle and sword; or

The insignia on his bosom and, as in the case of the Grand Feast, a full dress suit.

All Sir Knights are responsible for their ladies, who are governed by the same rules and regulations. Ladies shall wear insignia and mantle to correspond to insignia and cloak and sword of Knights. When Knights appear in insignia and full dress, Ladies shall also wear insignia and evening dress.

No Sir Knight, of whatever standing, unless directly from battle, may approach the table for the Grand Feast unless in full dress. In case of battle, he may appear in uniform, no matter how humble, but must wear insignia. If directly from field with no opportunity of securing it, the Grand Sir Knight shall provide for his temporary need.

12. If Sir Knights appear in procession, as in the case of funeral of a brother Sir Knight, they shall wear full uniform, with hat or hood. Also if attending Church, Mass or Requiem en masse, full uniform is required.

Sir Knights attending Grand Opera or any other assemblage where full dress is required, shall wear insignia. Ladies follow the same rule.

Any Knight attending a state function given by order of the executive of that state, shall dress according to usual custom, but must include his insignia. If this is not allowed, he shall decline the invitation.

13. According to the ancient custom of the Order, the Knights and Ladies shall wear a black ribbon, one inch wide, to which is attached a gold cross with pentagram, from sunrise of the 22nd of December until noon of the 26th of December, when each Knight or Lady shall attend some church service, or in their private room give thanksgiving for having passed safely from the old year into the new.

When possible, it shall be to the credit of the Knight to make a pilgrimage to the Sacred College, and there in solemn assembly conduct a sacred service dedicated to the resurrected Soul.

During this meeting, discussions and dissertations on the myths dealing with the salvation of the souls of men, or the rescue of some woman in distress, with mystic interpretation, shall be given those assembled.

14. All strangers accepting the invitation to be elevated to the honor of Knighthood, shall first secure a certificate to that effect from the Grand Sir Knight. This certificate shall be sealed with seal of the Order, but not countersigned until after the elevation to Knighthood shall have been accomplished. Then shall the Grand Sir Knight sign certificate and it shall become a document of membership in this most noble Order.

All such documents shall be in duplicate. When any Knight is dishonored, the duplicate in the hands of the Grand Sir Knight shall be torn in two before Sir Knights and Ladies in attendance at Grand Convocation.

15. Membership shall be acquired in two ways:

The Hierarch may select eligible candidates and summon them to be knighted at a stated time.

On recommendation of a Sir Knight. A committee appointed shall investigate the character of applicant and if found worthy, an election shall take place. If admitted to membership, he shall be notified to appear and be knighted. The Hierarch may also receive application, pass upon it, and upon his personal responsibility, accept applicant to membership.

Ladies are chosen by Sir Knights and required to maintain the same high moral standing. They shall be accepted and knighted upon the responsibility of the Sir Knight.

Any applicant found unworthy of membership shall be notified and allowed to withdraw his application.

Any Knight or Lady betraying information concerning the Order except as a definite protection for said Order, shall be judged guilty of treason and expelled.

Those elected to Knighthood shall be notified of their acceptance and date of ceremony, far enough in advance that

they may make remittance for habit to be ready on date mentioned.

Following the ceremony of knighting the men and their ladies, a divine service, either musical or otherwise, shall be performed, after which all present partake of the Great Feast.

OFFICERS

16. When the membership of the Order shall have reached twenty-five, the following officers shall be elected:

1. Dean, who shall be head master of the College. He must be Grand Sir Knight of the Order and elected for life. He selects his successor.

2. Warden, elected by popular vote for period of five years.

3. Twelve priests to assist the Grand Sir Knight in the divine services, Mass, Requiem, and Knighthood ceremonies.

4. Twelve instructors, who shall search ancient mythologies and interpret them for the good of the Order. This instruction shall not be held exclusively in hands of priests, for any Sir Knight is expected to place his knowledge at the disposal of the Order.

5. Twelve Vestals whose duties shall be to keep in touch with Sir Knights using the influence of their refinement for the improvement of the Order. They shall also be considered instructors, or teachers in those departments of the labor of women which have to do with the bringing forth of a better and greater humanity.

6. Organist, selected for life by Grand Sir Knight.

7. Assistant Organist. (Organists may be either Knight or Lady. Qualification alone being considered).

Other officers may be selected, or elected as membership increases, depending upon the will of the Knights.

As membership increases there shall be twenty-four choristers to render the chants and hymns used in sacred services. A

lesser number may be used, if membership does not warrant twenty-four.

No salary shall be attached to any office. Any monies paid in shall be used for the establishment of a greater Sacred College and the necessary buildings required for the comfort of Sir Knights and Ladies during attendance at Sacred Convocation each year.

17. In addition to officers already there shall be elected yearly a Registrar, Treasurer, General Captain of the Guards, and such other officers as are necessary to a well regulated army. All Knights of the Order shall be trained in the science of arms. All Knights should be soldiers of the Great King; also trained to be of active service in the protection of country and womanhood.

The General, Captain, and other army officers shall be eligible to re-election, it being dependant upon the valor shown.

18. All clothing of Knights and Ladies shall remain in the Sacred College. Six Sir Knights shall be selected yearly as keepers of the wardrobes, whose duties shall pertain to the keeping in order of all apparel.

I. One exception to rule. The insignia shall be retained by member that he may wear it at functions before mentioned.

II. If any Knight or Lady be expelled from the Order, his or her clothing becomes the property of the Order. This includes the insignia.

19. If Hierarch or Grand Sir Knight convene a Convocation during the year for the welfare of the Order, Knights and Ladies are requested to be present, tho such attendance is not compulsory. Any new ruling made, however, becomes a law of the Order, and absent members must abide by it.

20. All Sir Knights and Ladies shall so arrange that at death their remains may be cremated. By so doing they are assured quicker release from earth conditions and in addition, will bring many blessings upon mankind on earth, knowing as

we do, that burial of the dead is unsanitary and brings disease and suffering to countless numbers.

21. If the death of a Knight or Lady becomes known to the Registrar he shall notify all Sir Knights and Ladies, and if deceased, or his family desire it, all Knights and Ladies shall consider it a duty to attend the funeral.

If late Sir Knight or Lady has left sufficient funds to cover all expense, it shall become the solemn duty of the Grand Sir Knight and the twelve priests, or twelve vestals, as the case may be, to attend the funeral.

Members of the choir may substitute for the priests, so long as the service may be held.

22. After the death of a Knight or Lady, at the next Convocation, the vacant seat shall be filled by appointment of the Grand Sir Knight, such appointment being considered an honor. A vacant seat shall not be allowed to exist longer than between Sacred College gatherings.

23. A stated sum is required of all Knights and Ladies upon election to membership for the purpose of obtaining regalia and paying for the Grand Feast.

If two or more are knighted at the same time, any sum remaining after expenses are paid shall be disbursed for the good of the Sacred College.

No fees, as such, are required of members. The work of the Sacred College shall be maintained by voluntary offerings and legacies.

24. Within the year following his knighting, every member shall have made the insignia of the Order. This insignia may be engraved upon his sword and upon his carriage if he so desires.

25. Upon becoming a Knight, every member promises upon his oath to:

Help, keep, sustain and defend the honors, rights, and worship of this most noble Order.

Bring attention of Grand Sir Knight to any member who shall defame or injure either Order or member of Order.

Obeey all ordinances of the Order, and assist others in obeying. Under no circumstances by word or deed to bring disrepute upon the Order, College, or any member of the Order or College.

26. The Sir Knight shall say at the knightng:

Sir, (or Lady) the Knight of Chivalry and of the Holy Grail, receive you as their brother, as a devotee of this most noble Order, as a fellow in all that it possesses. In token of this acceptance, we here present you with the badge of the Order. May God help you to maintain the honor of the Order and its Knights; may He make you strong in the battle for truth and right. Pray that this Knighthood shall be an honor to yourself, to your brothers, to your God.

27. It is ordained that the common seal of this Order, if desired, may be copied into a signet ring for any Knight or Lady.

The passing of the signet ring from one Knight to another shall bring to him so handing it, the protection of the Knight to whom it is handed.

Any Knight or Lady betraying the design of the seal to one not a member, shall be guilty of treason against the Order and shall forfeit all rights of the Order.

28. It is ordained that all Knights shall possess a copy of the rules and regulations of the Order. Also that he shall possess a copy of the proceedings of the Sacred College that he maintain his interest in the sacred work.

If any member show, by act or loss of interest, that he is unworthy of the privileges of the Order, he may choose between resigning or having his seat vacated that a more worthy Knight may take his place, the number of Knights being limited.

29. It is agreed by all Sir Knights that they will so arrange their estate that within three months after their death, all books, insignia, and other things belonging to this Order

shall be returned to the Order. All Knights and Ladies are sacredly bound to uphold this proviso.

30. It is ordained that no Knight or Lady leave this country without giving notice to the Registrar. Failure to do this may forfeit all rights and privileges of the Order. All members having taken an oath to accept and abide by the laws of this Order, to break a rule brings dishonor, and possible punishment to the offender.

It is ordained that one Sir Knight shall not go to law against another Sir Knight until both Knights have placed the matter in dispute before the Grand Sir Knight that he may decide the issue.

The aggrieved one may, after Grand Sir Knight's decision, go to law. If he loses his suit, he also forfeits his membership in the Order.

Any Knight bringing suit against another Knight without first placing the whole matter before the Grand Sir Knight, shall at once and forever forfeit all rights, privileges and honors of the Order and must return, immediately on demand, all that he has received from the Order.

32. Any Knight or Lady in good standing may request, and receive, from the Grand Sir Knight through the Registrar, a sealed introduction to any other member of the Order. The introduction shall be accepted in like manner as a signet ring. The introduction conveys a request for a special purpose, and is retained by the Knight receiving it not more than twenty-four hours. After having made a copy of it, the original is returned to the Grand Sir Knight.

33. If any person not a Knight shall give, or bequeath, lands, monies, or other valuables to be used for the good of the Order or the Sacred College and requests it, prayers, requiems, and invocations shall be said during the Sacred Convocation, especially on All Souls night, for the advancement of his soul.

His name shall be registered in the files of the Order as

one worthy to receive solace. This ordinance applies equally to men or women.

34. The clothing of a Sir Knight shall be:

A mantle.

A sword.

A full dress suit.

The insignia.

35. The clothing of a Lady shall be:

A mantle.

An evening dress.

The insignia.

The mantle shall be royal purple in color and lined with silk.

The special insignia indicating the rank of the wearer shall be as ordained in the Sacred College. It cannot be stated in writing.

The insignia is sacred and considered sacred by every Knight and Lady.

Knights and Ladies enter the Sacred College in full dress, wearing insignia on bosom. After the Lady assumes the mantle and the Knight his sword they are considered fully accoutred.

The insignia of rank is embroidered on either right or left breast, or both, according to the rank of wearer.

The head dress worn with the mantle during the session of the Sacred College shall be a crown of the same color of the mantle studded with jewels. This applies to Sir Knights. The Grand Sir Knight shall sit in his chair with head uncovered.

When Knights appear in full dress with insignia, without mantle, they shall wear evening hat.

When appearing in the open as at church or funeral or other service, they shall wear mantle, sword, and the helmet of a Knight or soldier.

Ladies appearing in Sacred College wear mantle and a scarf of silk of the color of mantle or lining of mantle.

JEWEL

The jewel, or insignia of Knighthood, worn by both Knights and Ladies, besides other emblems, shall consist of a circle formed by a serpent, representing unity and regeneration, that which the Knights of the Holy Grail have been seeking from time immemorial.

This circle, surrounding a five pointed star, shall be the universal decoration of all Knights and Ladies. It shall be embroidered on left breast of the mantle of all Knights and Ladies unless otherwise indicated.

All insignia shall be embroidered in gold over a background of red, that the gold may be brought into relief.

Unless gold chains are donated to the Order by some one interested, so that all Ladies may wear one, the insignia shall be worn on ribbons of purple to match the color of the mantles.

LADIES

Every Knight has the privilege of choosing his Lady. Such Ladies are brought before the Grand Sir Knight who confers upon them the title of Ladies to Sir Knights.

Such title extends over one year, after which they become full members of the Order, of equal rank with Sir Knights, but without voting power.

When possible Sir Knights shall choose their own wives, or friends. If the wife is not favorably inclined toward the Order, or not above reproach, the Sir Knight shall select another Lady of good repute, who shall be his Lady for the space of one year, afterwards becoming a Lady of the Order.

HABIT REGULATIONS

When in session, or procession, Knights of the higher rank take precedence over those of the lower rank.

Ladies shall never be permitted to walk. A carriage shall be provided, whatever the destination.

CONSTITUTIONAL OFFICERS

Four officers are selected and ordained by the Grand Sir Knight:

Prelate.

Chancellor.

Registrar.

Priestess of the Vestals.

These officers are selected for life, and remain so unless removed for treason or insubordination. They are required to render absolute obedience, and shall be thoroly tested before ordination.

OBLIGATIONS

Prelate

Obligation taken by Prelate before Grand Sir Knight:

To be present at all Chapter or Sacred College convocations wherever convened.

To report all things truthfully, without fear or favor.

To take faithfully and present it to the Grand Sir Knight.

To keep secret the counsels of the Order forever.

To promote and maintain the honor of the Order.

To withstand, at risk of life, any dishonor to the Order.

To reveal ought designed against the Order to the Grand Sir Knight.

In all proceedings and ceremonies of the Order, the Prelate position is at the right hand of the Chancellor.

If a descendant of a royal family, the Prelate may have the escutcheon of the royal house embroidered upon the right side of his mantle.

Chancellor

The oath of the Chancellor is like that of the Prelate and given in the same manner.

The Chancellor must possess a degree from some recog-

nized institution, and have proven his ability along some line of the world's work.

The Chancellor shall be a man of untainted reputation.

The duties of the Chancellor: To keep all records of all the work done by the Sir Knights and the Sacred College; to attend to all disbursements of Sacred College funds; to place the common seal on all documents.

In all proceedings and ceremonies the Chancellor appears at the left of the Prelate.

If descendant of royal family, the Chancellor may have his escutcheon embroidered upon the right side of his mantle, reserving the left side for the design of his rank in the Order.

Registrar

The Registrar, man or woman, must possess education, virtue and unsullied reputation. The oath taken resembles that of the Prelate and Chancellor and given in like manner.

The Registrar's oath contains this additional promise: To yield strict obedience; to make known to the Order the death of any Knight or Lady; to learn of noble deeds performed by members of the Order and give certified records of the same to the Chancellor.

The Registrar enjoys the same privileges of the Prelate and Chancellor.

The Registrar follows the Chancellor, bearing the records of the Knights and the Sacred College made by the Chancellor.

Priestess

The Priestess takes upon herself the same oath as the other officers, with the additional phrase that she must seek to maintain the virtue and good reputation of those in her charge.

The Priestess must be a woman of learning, chastity, and of proven worth and ability. She shall be responsible, that the work required of the vestals be faithfully done, and that no slander is connected with her work or office.

SPECIAL DUTIES OF REGISTRAR AND CHANCELLOR

Both Registrar and Chancellor shall keep a book or records, in exact duplicate, that the records shall be in no danger of annihilation. If either officer fails in this duty, a dishonorable discharge shall be the penalty.

The Registrar shall record in full detail, all penalties inflicted on Knights, all delinquencies and reconciliations. These records shall be read before the Grand Sir Knight at the opening session of the Sacred College, that they may be passed upon and filed for future reference.

The Registrar shall make entry of the policies of the Knights and Ladies in their chosen fields of labor in so far as they have reference to the Sacred College and the Order. He shall record accidents and any other facts or events which in any way effect the Order. All these shall be read at the opening session that they may be corrected, amended, care being taken that all records possess nothing but actual truth. They then become a perpetual memorial.

The duty of the Chancellor shall be like that of the Registrar. He shall possess a book of records, transcribing therein the form and manner of all solemnities, ceremonies, procession taking place during the year. Credit those who have assisted in construction or reconstruction of ceremonies and processions, the record being printed for future reference.

The proceeding, published in book form, may be had by all Knights and Ladies. To those not members of the Order, the book shall be sold at cost.

The Chancellor shall also keep a record of the laws of the Order, all nominations and elections.

ON THE DEATH OF A KNIGHT OR LADY

If the death of any Knight or Lady take place during the year and the Grand Sir Knight, and others, not in attendance at his funeral, at the next session of the Sacred College a memorial

service shall be given in the form of a mass in like manner as though this service were the last solemn rite.

Should there be two, or more deaths, a mass and ceremony shall be held for each one separately.

ELECTIONS

The election of officers shall follow the usual procedure. A Sir Knight shall nominate one whom he thinks proficient, followed by other nominations by other Knights, if desired. The one receiving the most votes shall be declared elected.

It is understood that a notification of a Grand Convocation shall be considered as a notification of an election of officer or officers. Those Knights not present at the election shall abide by the result of such election.

No one shall be elected to office until he has been knighted. Such election shall be considered void and so declared by both Supreme Hierarch and Grand Sir Knight.

Those nominated for office shall be reputable, unblemished in character and upright. This act shall not apply to any who have been unjustly accused and freed from such accusation, or to those accused and convicted on circumstantial evidence.

Should ill-will be shown toward any one nominated for office, during the convening of the Sacred College, the Grand Sir Knight may use his prerogative, declare all nominations void, and appoint officers for that term. Should malice and ill-will continue, he shall convene a court of the five life officers of the Order, and try the offenders. If found guilty they shall be fined, and in case of disapproval, the Grand Sir Knight shall suspend, or even expell them from the Order.

CRIMES

It shall be considered a crime for a Knight or Lady to disavow his belief, or faith in God and the supreme Hierarchies. If tried and found guilty of such infidelity, the offender shall be expelled from the Order in dishonor.

It shall be considered a crime punishable with dishonor to have been found guilty of cowardice while in battle for the sake of: Country, Religion, Honor of Woman, Protection of Children.

It shall be considered a crime, punishable with dishonor, for a Knight or Lady found guilty of speaking ill, or lightly of this noble Order, its Sacred College, or any member belonging thereto.

It shall be considered a crime for any Knight who, through immorality or bad habits, does away with his means of livelihood and thereby imperils himself and estate, and brings dishonor upon this Order. He shall be summoned before the Grand Sir Knight and the Order assembled, where all evidence shall be heard and sifted. If found guilty and unable to regain his lost estate, he shall be expelled with dishonor from the Order.

INVESTITURE

When the man elected, or chosen by the Grand Sir Knight, appears at the Sacred College to be knighted, the complete ceremony may be performed, or may be waived by the Grand Sir Knight and investiture take place without ceremony. In this case the applicant kneels before the Grand Sir Knight to be knighted.

First—The scabbard of the sword is placed over the right shoulder that the sword may hang at left side.

Second—The sword is handed the applicant but not sheathed until after the ceremony is ended.

Third—The mantle is placed upon his shoulders and the ribbons tied.

Fourth—The hat is handed him.

Fifth—*Admonition.*

ADMONITION

Sir:

The Knights of Chivalry and the seekers of the Holy Grail,

receive you into their company as brother and fellow. In token of this they present to you this sword, which God grant you receive and wear with honor to the glory of God and our noble Order, for the protection of womanhood and the sublime mysteries. May it never be said you have proven faithless to this high behest and to the Order which this day receive you into companionship.

THE MANTLE

Sir:

Wear this mantle adorned with the insignia of this Order, as an emblem of protection. May you always remember the nobleness of this most exalted symbol. May you at all times remember your relationship to the Holy Father; may you remember your duty in the protection of woman and the sacred mysteries; may you hold both body and Soul in sacred regard, seeking perfection and true manhood, and at last, to the glory of God and the honor of this noble Order, may you find the Holy Grail.

THE CROWN

Sir:

Blessed is he, who, having completed a righteous life, wears the crown. In token of that future state, and of that time when all Knights shall speak of your faithfulness in the search for the Holy Grail; when all Knights shall commend your loyalty to this Order; when all Knights shall admit of the honor of having been associated with you; in token of all this, this crown is presented to you as a symbol of that happy day. May you prove worthy.

INSTALLATION

The installation of a Knight shall take place one year after the ceremony of his knighthood.

At such installation, the ancient ceremonies take place, and

all Knights assist. Upon notification, if the Knight does not appear and does not give satisfactory reason for such absence, the Grand Sir Knight shall revoke his knighthood, and he shall be considered dishonored.

When the Sir Knight appears for his installation, he shall, first of all, take the obligation.

OBLIGATION

You, Sir Knight, having been chosen one of the companions of the most noble Order of Knights of Chivalry and of the Holy Grail, do promise, and by the most holy hierarchies, swear, to truthfully and faithfully observe and keep all the statutes of this Order, and every article in them contained, as much as in you belongeth and pertaineth. Furthermore, you shall help, so much as in you lies, to defend and maintain the rights, honors, liberties and privileges of the Sacred College, the Order, of every woman and of your country. To this you promise and swear, now and forever. Amen.

The obligation having been taken by the Sir Knight, the ceremony begins at once.

TEMPLE DEDICATION SERVICE OF THE CHURCH OF ILLUMINATION

All those desiring to enter the Ministry of the Church of Illumination must not only prove their devotion to the Cause but, after making a complete Confession of Faith, dedicate the remainder of their lives to the Illuminati.



TEMPLE OF ILLUMINATION

First Dedication, Rev. A. W. Witt, October 13, 1916.

Second Dedication, Rev. Chas. C. Brown, October 17, 1916.

Prepared by
R. SWINBURNE CLYMER
Founder of the Church

INSTRUCTION

MUSIC OF THE HIGHEST ORDER OPENS THE

DEDICATION SERVICE

The style is operatic, rich in variation, major and minor strains alternating from pianissimos to fortissimo. The prelude ends triumphantly in march time, and the words, "Glory, Glory, Glory," are sung in all the sublimity of power.

Before the strains of the last "Glory" have died away, the chant begins. Very soft music, played throughout the service whenever possible, must be in perfect harmony with the development of the theme of the Temple service. It should express, in a general way, every shade of emotion through the seeker passes; it should accord with the deepening of his purpose and convictions. It should manifest Light when Light comes to him, shadows and clouds of darkness when encountering difficulties. When renouncing something pertaining to the animal nature, the accompanying music follows a minor strain. Triumphant music closes the service as the beautiful confession of faith is being made by the seeker.

TEMPLE DEDICATION SERVICE

PART ONE

OPENING

When man awakens to the fact that the life he has been leading is not the True Life, but only existence, he will begin a search for Truth. He will long to understand the Divine Laws that govern the True Life, the Life that man is destined by the Divine Plan to live.

This is the Conception. It may well be called the Immaculate Conception, for man conceives consciously and fully the thought that there is a pure Life, a Life clean and holy in thought, deed and feeling, a true Life. It is the Conception of the *True Way*.

When he becomes conscious of this Immaculate Conception of the soul, he begins a search for the Ultimate, "the Way, the Truth, and the Life." In this search he will supplicate the Father, for he has not yet learned the Path to the desired goal. He does not yet comprehend that the "finding" depends largely upon his own efforts.

His first effort, therefore, is prayer—true prayer from the heart. It may be he still believes that God dwells in some distant place. He has not yet found the Father within his own being, an experience that comes only with the Second Birth.

SUPPLICATION

THE APPEAL BY THE SEEKER

Seeker:

Father of Light, hear thou my plea,
Help me to find the Light to light me to the Immortal
Realm.

To thee I appeal for the awakening of that which is to become the Living Fountain of my being.

Hear thou my appeal.

Priest:

Son of the flesh, when thou hast learned to obey the Divine Law, then will Illumination be thine.

Seeker:

Here am I in grief and pain,
Here in suffering held.

I ask not to be released, nor do I for pleasure plead,
But plead I with thee, O Father of Light, for the Illumination of my soul.

Priest:

Thou child of the flesh, obey Divine Law, and thine shall be the Illumination.

Seeker:

I ask not for that which is not mine,
I ask only for that which is the divine heritage of all men.
I care not for suffering,
I care not for pain,
I do not ask to be relieved of that which is my due.
I ask only that the Law of Justice shall give that to me which belongs to me.

When I have suffered because of the wrongs I have committed,

When I have freed the flesh from its sins,
When I have come into harmony with the Divine Law,
When I have travelled the Path that leads to Illumination,

Then, O Father, give thou to my soul the Illumination, my divine inheritance.

Priest:

Thou need not plead, O mortal. Know that when thou hast freed thyself from the evils of the flesh; when thou hast transmuted that which is of the flesh into that which is of the soul, then will Illumination be thine.

Seeker:

Justice is all that I ask.
I wish to free myself from all that is called evil,
I plead to know the Law
That I may be able to obey the Law.
I seek only for the Light.
Knowledge and wisdom do I desire.
Not for self do I seek;
But that I may be of service to my fellow man.

Priest:

Know then, O child of the flesh,
As thou comest to forget the self,
As thou thinkest only of thy brother,
So wilt thou come to know the Divine Law.

Seeker:

I will search self,
I will turn my thoughts from self,
I will consider only that which will benefit fellow man.
I will give my service for the good of mankind.
I will teach them the Truth as it is given me.

Priest:

Know then, O child of the flesh,
That as thou doest the least to these my brethren,
Thou also doest it unto me.

Seeker:

I will obey the Law that Wisdom may be mine.
Ever will I seek to relieve the pain and the suffering of

those who come to me for help.

I will show them the Way,
I will teach them the Truth,
I will be to them as a Light in darkness,
And thus find Illumination.

Priest:

Thou child of man,
Thus far art thou in the right;
But know that not merely in obedience to the letter of the
Law is Immortality to be found,
Nor must thou seek merely to obey the Law;
But in conscious use of the Law,
Wilt thou find Illumination.

Seeker:

I lay bare the desire of my heart to thee:
Search thou my heart,
Seek to know my desire.
Root out that which is of the self;
Care not for the pain that thou mightest inflict.
I will fear nothing,
I will be silent, however great the pain.
I will obey thy commands,
I will fear naught that may befall me. I know thou wilt
lead me aright.
Pain and suffering are mine,
I do not fear them.
I appeal to thee to free my soul from desires of the flesh,
For I would be Illuminated; I would find my God.

Priest:

Thine is a worthy desire;
Know that when the lost returns, there is rejoicing in the
Spheres of happiness and peace.
Seek thou the Light,
Help thou thy fellow man;

For, lo, as long as one of thy brethren is not happy,
That long is supreme peace withheld from all Souls.

Seeker:

I would obey the Divine Law,
I would transmute all that is evil within me,
I would free my heart from the ignoble desires of the mind.
I would have the Soul, and its desires, my master.
Not one selfish thought would I hold within me,
Not one desire that may injure another.
All my thoughts would I direct to the Divine,
All my works to be of help to those who trust me.
Give me then the Illumination,
Let me know thy Will.
I seek the Truth,
My only desire is to know the Law,
Grant me this.

Priest:

Thou child of the flesh,
Thine is a worthy desire.
Be thou faithful,
Be obedient to the Laws that thou already understandest;
For, as thou dost obey the little that is given thee, so wilt
thou be taught more.

Know that in service to mankind
Is service to the self.
No man lives by bread alone,
No man lives alone for self.
In service to others
Is service to the self.
In thy help to thy brethren, in thy teaching them the truth,
In showing them the way that leads to Illumination,
In helping them to become Illuminated,
Wilt thou find thine own Illumination.

Seeker:

Then, O God, show me the way,
Let me travel the Path,
Give unto me every one of thy Divine Laws,
That I may obey them,
That I may teach them.

Priest:

Love thine enemies—

This is the first great command.
As thou obeyest this,
So wilt thou free the Soul from self.
He who can love his enemy
Can also forgive.

Seeker:

I will obey,
I will forgive those that hate me,
I will love those that do injure me.
I will free my thoughts from their ill-will;
I will cleanse my desires from all taint of revenge.

Priest:

Then know, O child of man,
That none can hurt thee:
That which any man doeth to thee,
He doeth only to himself.
When thy neighbor doeth ill to thee,
He doeth ill only to himself.
When thine enemy hateth thee, he poisoneth his own soul:
All that he doeth he doth to the self;
For as man soweth, so shall he reap.

Seeker:

Then do I know, O Father,
That to thee only am I bound:
That which I do to others
I do only to myself:

That which I do to myself
I do but to thee.
Father, thou God of Light,
Help me to know the way,
Help me to find the Path
That leadeth to Divine Illumination.

Priest:

Service is the Path: Thus saith the Lord:
"As thou doest unto others,
So dost thou to me;
As thou doest to me,
So dost thou unto thyself."

Seeker:

Then will I give my service to all;
Then will I teach them the Truth as it is given to me.
I will fear no evil,
I will fear no harm:
Thine is the protecting arm,
Thine is it to command.
All I ask of thee is that my soul may be Illumined,
That I may become thy Son.

Priest:

There is but one Law.
When thou hast become Illumined,
Thou hast become the Son of God.

Seeker:

How may I become the Son of God?
Where may I find that Temple in which He dwells?

Priest:

Thou child of the flesh,
Thou who dwellest in darkness,
Open thine eyes to the Truth:
Thy body is the Temple of the Living God;
Thy body is the Temple of the Soul.

Free thy body from all evil,
Free thy thoughts from all ill,
Cleanse the body; and, as thou cleansest the body, so wilt
thou become the Temple of the Living God.

Seeker:

Show me the Way;
Help me to rend the veil that hides the face of the Father;
Let all that is dark pass away from me;
Let the Light shine.
I plead with thee:
I promise thee myself.
If thou wilt but free me from darkness.

Priest:

Seek the Light.
As the Sun riseth in the East
Dispelling the darkness of the night,
So will the Light within thee
Pierce the veil and cause the Light to dispel the darkness
of the body.

Seeker:

I will seek the Light,
I will awaken my soul,
If thou but lead and guide me.

Priest:

Love thy neighbor as thyself,
Thine enemy as thy friend.
Do that not to others
Which thou wouldst they should do not to thee.
Blot from thy mind
The memory of all thou believest has been done against
thee.
Think naught of that which caused thee pain.
Remember that which brought thee peace,
For all things were but for thy good.

Seeker:

I seem to see the Light,
Darkness passeth away,
The Light begins to shine for me.
The Fire burns within,
It is consuming the dross of the self;
And as it consumeth,
So doth the Fire of Consummation rise toward the heavens.
Show me thy face, O Father,
For thine is the Light.

Priest:

Child of the flesh,
Thou must grow strong and comely,
Knowest thou not
That the Light of the Father,
Were it to shine upon thee
Before thou art strong,
Would but consume thee?

Seeker:

Then will I in patience wait,
Then will I become strong.

Priest:

Only through patience
Will the Light of the Father come to thee in full glory.
By doing the works of the Father,
Canst thou become strong:
Strength comes by doing;
For he who doeth the works of the Father is like unto the
Father.

Seeker:

O Father, I will do thy works as thou givest me strength,
for I am thine now, henceforth, and forevermore.

Priest:

O child of the earth,

By faith in the Father, by doing the works of the Father,
Canst thou become like unto the Father
And know Him.

Seeker:

His is the Glory,
I will be His servant;
I will be of the least of them that serve Him and do His
Will.

Priest:

Then shall thine be the Illumination,
Thine the Soul that shall see God,
Thine the glory of becoming the Son of the Living God,
Thine is the Temple
Wherein God shall dwell,
Thine the glory of sitting upon the right hand of the Father
who is in heaven.
Amen. Amen. Amen.
MUSIC.

PART TWO

DEDICATION OF THE LIFE TO THE TEMPLE OF ILLUMINATION

MUSIC, SOLEMN.

I dedicate my life to the Father:

*All that I am, all that I am to be, all that is in me, do I now lay
before the Father, the Creator of my being.*

To Him who is Light,

Who is Life,

Who gives all good things,

Who is Love,

Who is all that is good,

To Him do I give all that is of me.

To Him who is the Father

That dwells in the Temple of Light;

To Him who shines within me,

Who is the Father that sits upon the Throne,

To Him do I now dedicate my life.

To Him will I give henceforth my service,

To Him will I be loyal,

To Him will I be true,

Him will I serve,

Him will I take as my Master,

Only to Him will I give obedience.

His Laws will I obey,

His Laws will I teach to my brethren.

For Him will I be an example that others may find the way.

As He is my Light, so will I be a Light unto others.

As He is my guide, so will I chant guide others.

Him do I choose for my Light; His brightness will last forever.

Him will I follow. He is all good. In His hands will I place myself and all that belongs to me.

Father, give thou me Wisdom, and I will use it for thy glory.

Accept me one of thy children. Let me be thy Son, that I may use the power of a Son of thine, for thy glory.

Father, give thou me strength, that I may use that strength in thy cause.

Father, give thou me faith, that I may help the children of men to have faith in thee and thy promises.

Let the Spirit of More Abundant Life descend upon me, that I may be able to use it in thy service.

Let my thoughts be in harmony with thee, that I may grow more like thee, and use in thy great work the power I receive through this likeness.

Give thou me wisdom, that I may search the recesses of my heart, and cast out that which is not worthy of thee, retaining only that which is to thy glory.

Let me have an understanding of the Divine, that I may use this understanding in helping mankind in the better way.

CHANT

Give thou me health and long life, that I may use them in thy Great Work.

Give thou me Inspiration, that I may radiate power and glory, and draw all men to thee.

Let me be like thee, abiding in thee, renewing in thee, that I may the longer glorify thee in the work I shall do for thee.

Let my Love be like unto thine, that through my love, I may draw others away from hatred, and cause them to love thee.

MUSIC

CHANT

Hear thou my prayer, O Father, and grant thou me my desire. It is to thy glory.

Lead thou me in the way that I should go. Lead thou me as thou didst the prophets of old, that I may do thy work.

Guide thou me in the right Path. Let me find thee in the Temple, and there receive thy blessing, that I may glorify thee by my works.

Let me know my own Soul; let me become like unto thee, that I may show others the Way.

Let me find thy Kingdom; thine everlasting Kingdom. I would draw all men to thy Kingdom.

Let me understand thy Laws, that I may teach them to those that know them not; those that are in darkness.

Give thou me power over all evil within me that I may honor thee.

Help thou me to free my heart from all evil, that the good may find an abiding place therein, that I may be able to help others.

Deliver thou me from evil, if thou art in me, I shall prevail.

Help me to be merciful, that I may be able to free myself from the judgment of those weaker than I.

MUSIC

PART THREE

As the rising of the Sun in the morning, is the Illumination of the Soul of man. Before Illumination of Soul, the body of man is like the darkest night before the dawn. There is the Soul, or the Sun, the Light of which is not seen. But as the suppliant searches his Illumination takes place. It is like the Sun rising in the East in the early morning.

To him that is faithful the Light shall rise higher and higher, until, at the end of his days, the Sun sets in the West. When he has passed through the veil of darkness to the Beyond, he shall behold again the Light.

If he be not faithful to the Soul in its sublimity, then is he as a cloudy day. The morning Sun shines brightly, but as day advances, the clouds form and overshadow that Sun, and there is darkness. To the unfaithful of the Soul, clouds of darkness obscure the Light of Illumination.

SERVICE OF PRAISE AFTER ILLUMINATION OF SOUL

Praise to thee, O Father of Light, the Creator of all that is or shall be.

Thou who hast been the past, who are the present, and who shall be forevermore.

Thou who hast created the Soul hast made it of the Light that shines in all things Immortal.

Praise to thee, O God, for the Light that is found neither on land nor sea,

But only within him who has become thy Living temple.

May the Light thou hast given man shine to thy glory, and to thy power, and to thy majesty, forevermore.

May the Light shine forth as the Living, Conscious Soul in all those that bear thy form.

O Father of Light, may it not be long until all men have found Light, that there may be no more evil and suffering.

O Father of Light, may all thy creatures find the Light within. May they become Illumined, even as thy humble servant, that they may glorify thee through their good works.

Praise to thee, thou who art the God in the Temple of the Soul. In thee are all things. Thine is the glory, for thine is the Illumination.

Praise be to thee, O Father, for in thee are all things:

Thou art the giver of Life,

Of Love,

of Health,

of Strength.

In thee is peace, for thou dwellest in the Temple.

Praise to thee for having created man as the Temple wherein Thou art willing to shine forth. Praise to thee that Thou art with all thy children who obey thy Law. Thou art the Fire of the Soul, the Light of all men.

Glorious are the manifestations of the Father.

Mighty is the Sun that giveth light to the children of men.

Glorious is the orb of day which the Father hath created in the visible world that the children of men may dwell therein.

Glory be to Him who has created all things perfect.

Glory be to Him who has made man in His own image,

Who has given to man the privilege of becoming a creator like unto Himself.

Glory be to the Father of Light; He has given to man all of the power of himself.

Glory to the Father. Glory to all His creation.

MUSIC

Praise to thee, O Father;
Thou dwellest in thy child,
Thou dost shine forth in all thy beauty,
In all thy glory,
In all thy power.
When thy children seek thee
Thou dost shine through them.
Thou shinest forth.
Thou risest to the highest
At the dawn
When the Soul of man
Awakens from its long sleep.
Glory to thee who art the Creator of all things.
I came to thee,
I came to thee, O Father,
I was weary and ill,
All things were as a curse to my Soul.
There was neither happiness nor peace in the Temple.
I prayed my desire unto thee,
Thou didst hear my humble petition.
Thou gavest me many days
That I might have time to seek thee;
That I might obey thy Laws,
That I might live thy life,
That I might find the Light.
Thou trustest me, for I was thy creation.
Thou gavest me strength, that I might continue to seek thee.
Thou helpst me in all things, and when I gave up all that I
might know thee, then did I find Illumination of Soul. Then
did I know that thou art my Father.
Glory to thee, O Father, who dwellest in Thy Temple.
Who sittest upon thy Throne and there watchest over what thy
child doeth.
Glory to thee, O Father;

For now am I become thy Son.

I am the Temple in which Thou dwellest; thou sittest upon the
Throne that is within me.

Glory to thee in the Highest, now and forevermore.

Amen. Amen. Amen.

MUSIC

I come to thee O Father;

For in thee only is Truth and Light.

I come to thee as a child to its earthly father.

Grant thou me, O Father, to become more and more like unto
thee.

Grant thou me, O Father, to do thy works,

To help others to find thee,

To teach others obedience to thy Will.

Thus do I petition thee,

That I may become a worker with thee and for thy kingdom;

For only with thee is Life.

Only by thy Will do I live,

Only through thee can man find Divine Light,

Only through thy glory is given Eternal Life.

Glory to thee, O Father of Life,

Glory to thee who art the Father of Light,

Glory to thee in the Highest,

For thou art the Father of Love.

MUSIC

Glory to thee O my Father,

Thou who are the creator of all things.

Through thy manifestation is the world beautiful,

Through thy manifestation are there beasts in the field,

Through thy manifestation are there flowers in the field,

Through thy manifestation does the sun shine upon the visible
world and give life to all things.

Glory to thee for these manifestations; they are thy creation and
are good.

Glory to thee, thou hast created man in thine image,
And hast given him power over all things that he may glorify
thee through his works.

Glory to thee for creating all things good that they may honor
thee, their creator.

Watch thou over thy children, that they may come to do Thy
Will.

They are weak,
They have forsaken thee,
They do not know thy Will,
They live in darkness,
They suffer all manner of evil.
They know not their God.

Music

O thou Father of Light,
Help thou me that the Light within me may so shine that through
it many of thy children may be drawn to thee.

Help thou me that I may be more like unto thee,
That I may obey all thy Laws,
That I may teach thy Laws to thy children,
That I may show unto them the Way,
That I may show them how they may find the Divine Illumina-
tion,

That I may show them how they may know thee and see thee
through Illumination.

Father, thou who art with me, thou who art my guide, more and
more would I know of thee. Nearer will I draw unto thee,
for thou art my Father. I am thy Son. Thou art my
guide. I am thy child. Thou art the supreme Light which
lighteth my pathway. Glory to thee, thou Father of Light,
thou that dwellest within the Temple created by thee.

CHANT

Man is the temple of the Living God. In him are all things
that were created by the Father. In him is the Father, and the

Son, and the Holy Ghost.

Man born of the earth shall return to the earth. Man born of the Spirit shall return to the Spirit. Man born of the Father, Illumined by the Light of the Father, is the Son of the Father and shall live eternally.

Glory to thee, O Father of Light,

Glory to thee, O Father of Life,

Glory to thee, O Father of Love.

In thee all things live, and move, and have their being;
Thou art the life of all things.

CHANT

The sun shines. There is light and men are happy. The sun shines. There is life and warmth and men are at peace.

The sun is overcast. There is sorrow, there is sickness and death.

The Light of the Soul shineth forth and the Soul is in its glory. Darkness covers the soul of man and there is no light.

All is in darkness, and the man of flesh returns to the earth whence he came.

MUSIC

Glory to thee, O Mighty Creator,

Thou art the Lord of the high heavens,

Thou art the Lord of all that is in the earth.

Thou art the creator of those who dwell in the earth,

And of those who dwell in the heavens.

Thou art the One Supreme Father;

There is none other besides thee.

Thou art the creator of man,

Thou gavest him the heart that is within him.

Thou gavest him the earth to have dominion over, wherein to glorify thee by his works.

Thou gavest him power to be a creator like unto thee.

Thou didst create man in thine own image, in thine own glory, and in thine own power.

Glory to thee, O Mighty Creator, who createst all things good.
Glory to thee, O Mighty Father.
Peace be with all thou hast created.
The waves and the winds obey thy Laws.
The mighty earth obeys thy bidding.
The trees grow in the woods,
The lilies in the field:
All these obey thy laws. All these are beautiful.
The beasts in the fields and in the woods know naught but to do
thy Will.
All things obey thy Laws, but the will of man has betrayed thee.
He has denied thee.
He has crucified thee.
He has mocked thee, O my Father.
The soul of man, through disobedience, is in darkness.
Man no longer knows thy Laws,
No longer is he happy,
No longer is he at peace with himself and thy creation.
All things are evil to him,
All things does he use for evil,
He knows not thy Law.
He curses thee for creating him,
He curses thee for having given him all those things which
should be a blessing to him.
He dwells in darkness.
His soul is continually in the fire.
He can no longer see the Light.
He does not know where the Son of Man dwelleth.
All is dark. He has disobeyed the Divine Law.
Glory to thee, O Mighty Creator, for as thy glory was in the
beginning, so is it now and ever shall be.
Still art thou just to thy children.
Still art thou willing to give Light to them that seek it.
For thou hatest none, thou punishest none, thou cursest none.

All are still thy children, though they dwell in darkness.
Still wilt thou accept them if they seek the Light, if they seek the
Life everlasting.

Glory to thee, O my Father; I am thy servant and will do thy
will.

I am thy Son. Thou hast given me Illumination, that I may
know thee and be with thee now and forevermore, world
without end. Amen. Amen. Amen.

MUSIC

Praise be unto thee, O Father, Lord of all that is. Thou
art from eternity to eternity. Thou art in all things. Thy forms
are infinite, and thou art in all things and through all things.

Thy attributes are sublime, thou art altogether good. All
that thou hast created is good. Only man, through disobedience
to the Divine Law, has brought evil and suffering into the world.

Thou art ever watchful, and will be ever with those that
seek to know thee and thy will. that desire to know thee.

From none wilt thou withhold Illumination. To none wilt
thou deny Sonship if they come to thee and live thy Laws.

Thou art a just God. Thou a God of Love. Thou dost
not punish, for thou art not a God of revenge.

Thou canst not set thy Laws at naught. When thy children
disobey the Law, they bring upon themselves the punishment of
the Law.

Thou art a God of Love. Thou art the Father of those that
love thee and keep thy Laws: Thine is the Glory, for thou
dwellest in the glory of the Divine Light.

Amen. Amen. Amen.

TRIUMPHANT MUSIC OF GLORY.

PART FOUR

ALL HAIL TO THE GOD OF LIFE, OF LIGHT, AND OF LOVE

MUSIC—Music here is light and dreamy. It is fairy-like and dainty. It expresses the feeling that life is beautiful, like the beauty of sun-lit clouds. Light permeates everything, making life worth while, and Love is all there is to direct and to use Light and Life—this idea the music here expresses.

After the music the Temple work continues. This Part is a CHANT by the priest, followed by the choir.

Hail, shining Light, Illumine that which is about thee.

Hail, Son of Man, who hast become the Son of God.

Hail, thou who hast been twice born.

Hail, thou who, through obedience to the Divine Law, hast become free from that which binds the Soul.

Hail, thou who hast found the Fount of Life.

Hail, thou who hast become Immortal, whose life shall be forevermore. Amen.

Hail, to the one who is worthy of all praise, for he has overcome.

Hail, thou whose Soul through thine own efforts has become a shining Light.

Hail to thee; thou hast found the Breath of Life.

Hail to thee; thou knowest no fear, thou hast found the Father who is all Love, who sets mankind free from all fear.

Hail, thou who hast become Divine; thou hast obeyed the Divine Commands of the Father.

Hail to thee, Illumined Soul; thine is the glory of being the servant of the Father who dwells within the Temple, who sits upon the Throne. Thine is the glory of divine service.

Behold, thou hast become the Son of God, to whom be all glory
for thy every effort in the service of the Father.

Hail to thee, Soul of the Illumined; thou art like unto the Father
who lives in the Circle of Light.

Hail, thou who art to be a leader of the people, and who fearest
naught; thou knowest that God is thy Father. Amen.

Hail to thee, who art the beloved of the Father; thou hast found
the Living Christ, who gives life eternally to them that seek
him and find him.

Hail to thee, who hast prepared thyself to be the Living Temple
of the Father who dwells therein, who sits upon the Throne
in judgment over all thine acts.

Hail to thee, Son of Man, thou who hast compassion upon all
thy brethren; who hast dedicated thy life a service unto
them; thine is the glory of the Illumination.

Hail to thee, who givest thy life and thy thought to those who
have need of thy service; the children of the Father can do
no greater thing than give their lives for others. For—
inasmuch as thou hast done it unto one of the least of these
my brethren, *thou hast done it unto me.*

Hail to thee, who, through obedience to the Divine Command,
dost become like the Rose in blossom; hail to thee whose
Soul radiates a Light like unto the shining sun.

Thine is the Light, thine is the Glory, and thine is Immortality.
World of Light without end to thee. Amen.

Hail to thee, O Son of God, through thy obedience to His Laws
thou art become youthful and hast received new life.

Hail to thee, O Son of thy Father; thy Soul has become Illu-
mined and is Immortal.

Hail to thee; thou hast solved the mysteries unknown to those
who know not the Father.

Hail to thee, Son of God; thou canst teach thy fellow mortals,
enlighten them and teach them the Divine Laws of the
Father.

Hail to thee; thou canst lead men from the path of darkness to the path of Light.

Hail to thee, thou hast received the Crown of Light. The crown of thorns, the desires of the flesh, hast thou changed unto a crown of roses which rests upon thy brow.

Hail to thee; now canst thou give thanks to thy mighty Father, thou who knowest the Fount whence all things flow.

Hail to thee, who through thine Illumination hast become the servant of the Most High God and canst work for Him in the redemption of mankind. Thine is a work of glory.

Hail to thee, Son of God; thou canst show others the way, help them win the Crown of Light and free their souls from the trammels of the desires of the flesh which lead but to death and to destruction.

Hail to thee; thou who canst be the mouthpiece of the Father and teach man Truths given only to the gods to teach. Thine is a work of glory.

Hail to thee; thou are become a Living Soul. Thou hast, through thine own efforts, received the Divine Illumination, the Baptism which is of Fire.

Hail to thee; thou hast found within thyself the Divine essence, the essence that gives eternal life in the realms of the gods.

Hail to thee; thou art become through thine Illumination the Son of God.

Hail to thee; thou living Soul, thou who hast found the heaven of the just and the true. Thine is the heritage of the heaven of peace.

Hail to thee; not only hast thou found thy Father who is in heaven, but thou knowest also the Divine Mother of thy Being, who gives thee love and peace.

Hail thou, Son of Man and Son of God; thou who wast from the beginning with the Father, thou who hast returned to the Father.

Hail to thee; thou who hast become Immortal, who art like the gods that dwell with the Father.

Hail to thee, who, created like all mortals on earth, hast become Immortal because thou hast obeyed the Voice of the Father.

Hail to thee; thou who wouldst teach peace and good-will to all mankind. Thine is a mission of love and freedom to all mankind.

Hail to thee; thou who wouldst go forth to teach mankind obedience to the Divine Law, teaching them to love others as they love themselves.

Hail to thee; who goest forth to teach mankind how to become free from the enemies, hate, and fear, and jealousy—enemies from which they free themselves only through the Divine Law of Love.

Hail to thee; thou Immortal being, who goest forth to teach man that he is the Temple of the Living God; to teach him how he may cleanse the temple that the Father will take up His abode within the Temple.

Hail to thee; thou who goest forth to bring a message of peace to mankind, thou who wouldst set on high the divine command: "Thou shalt not kill." Hail to thee, thou who holdest all life as sacred because it comes from the Divine Being who has given life to all.

Hail to thee, thou Son of God; for if men obey thy message then will peace reign supreme; men will become as brothers. Thine is a message of Divine Love and must rule all things to the glory of the Father.

Hail to thee; thou who carriest with thee the Golden Light which shall come to all who live according to the Divine Law and seek to find the Father in the Temple.

Hail to thee, whose work it is to cleanse the Temple that the Light of the Father may shine through until all come to know the Father through manifestation of Light.

Hail to thee; who goest forth in the name of the Father to teach

man how to overcome his enemies; to teach him none are his enemies but himself.

Hail to thee; thou wilt teach man that evil comes from within, that none can harm us but ourselves.

Hail to thee; thou wilt teach the Law of Justice—that only as we do, shall it be done to us. The Father is a God of Justice.

Hail to thee; thou wilt teach man that God is a God of Love, that He does not hate, that He does not punish, but that man through his own misdeeds brings about his own punishment.

Hail to thee; thou wilt teach man that he can become the Son of God as he is now the son of the flesh. Through obedience to the Divine Law, and through the purification of the Temple, he will know the Father in Illumination of Soul.

Hail to thee; thou wilt teach that men are brothers, all life sacred, and they who take life with the sword shall perish with the sword.

Hail to thee; thou wilt teach that the aim and the end of all life is service; as we serve others so shall we be served by others.

Hail to thee; thou wilt teach man that only in doing the will of the Father can he overcome the desires of the flesh.

Hail to thee, thou Son of God; through His name, because thou hast obeyed His Law, hast thou been anointed with the perfumes of the heavens; thou hast become one of the gods, and thy Sonship is witnessed by the Father.

Hail to thee, thou Immortal being; thou shalt ever be one with the Father.

Hail to thee, Prince of Peace.

Hail to thee, Prince of Love.

Hail to thee, Prince of Life.

Hail to thee, thou Living Son of the Living Father.

Hail to thee; thou who hast come from the Father and hast returned to the Father.

Hail to thee; thou who keepest the commands of the Father and who teachest others to keep them.

Hail to thee; thou who art adored by the messengers of the Father; for thou hast suffered, thou hast overcome, and thou hast become Illumined.

Hail to thee, Prince of Peace; thou wilt teach mankind not to kill. Hail to thee, thou Prince of Peace; thou wilt teach mankind not to hate.

Hail to thee, thou Prince of Peace; thou wilt teach man not to be jealous of one another.

Hail to thee, thou Prince of Peace; thou wilt teach men to love one another.

Hail to thee, thou Prince of Peace; thou wilt teach men to love their enemies, to know that none can harm them but they themselves.

Hail to thee, thou Prince of the Immortals; thou wilt teach man to become Immortal.

Hail to thee, thou Prince of the Immortals; thou wilt show man the way to Immortality.

Hail to thee; thou knowest the commandments and wilt teach men to obey them that they may become Immortal and the Sons of the Living God.

Hail to thee, thou Prince of heaven; thou hast found the heaven within, the Abode of the Father who is in heaven, and thou wilt point the way to others, show them how to live that they may find the Father's Abode.

Hail to thee, thou Son of the Living God; thou who wilt protect those who need thy protection.

Hail to thee; thou who wilt ever be on the side of right and wilt teach nothing not sanctioned by the Father who is in heaven.

Hail to thee, thou servant of God; thou wilt ever do the will of

God. Thou renderest service to mankind by doing the will of the Father.

Hail to thee, protector of the innocent and preserver of all that is pure.

Hail to thee; thou who bringest a message of Love to all mankind, thou who shalt teach the truth, thou who hast no fear of any man when about thy Father's business.

Hail to thee, thou who, born of flesh, having the desires of the flesh, hast overcome the flesh so that thou mightst know the Father.

Hail thou, Son of God, Illumined One, who, seated on the right hand of the Father, art about to teach the Laws of the Father.

Hail to thee, thou Son and servant of God, thou hast found the Fount whence spring all good things.

Hail to thee, Prince of Peace, who, having found the Fount whence spring all good things, wilt lead others to the Fount that they may receive thereof.

Hail to thee who, knowing the Divine Law, wilt help to establish the Divine Law on earth that men may know the Law and become Immortal.

Hail to thee, thou Illumined Soul; thou beloved of the Father, thou who art about to teach mankind the Divine Message of Love.

Hail to thee; thou wilt never countenance hatred.

Hail to thee; thou wilt never uphold fear.

Hail to thee; thou wilt never uphold war.

Hail to thee; thou wilt never uphold that which is not just.

Hail to thee; thou who wilt condemn the unjust in high places.

Hail to thee; thou who wilt teach the Law of Love.

Hail to thee; thou who wilt teach the Law of Justice.

Hail to thee; thou who wilt teach the Law of Peace and Goodwill to all men.

Hail to thee; thou who wilt teach mankind that God is not a God of hate, but a God of Love.

Hail to thee, thou who wilt teach mankind that God is the God of the Just, that the Father punishes not; that man punishes himself through his own thoughts and his own deeds.

Hail to thee; thou wilt teach that God is not a jealous God, that He is a forgiving God, forgiving His children seventy times seven if they return to Him and seek to know Him.

Hail to thee; thou wilt show mankind the way to Illumination that they may become Illumined and see the Father face to face.

Hail to thee; thou wilt be a worker in the vineyard of the Father. Thou wilt do His will. Thou wilt obey His commands, wilt teach others to obey.

Hail to thee; thou wilt root out all evil from the hearts of men, thou wilt cleanse the Temple, thou wilt root out fear, and hatred, and jealousy, and plant therein Love—the Love that passeth understanding.

Hail to thee; thou who hast sworn to be the servant of the Most High God; thou who hast received Divine Illumination; thou who dost this day make public thy consecration to the divine service. Mayst thou be faithful unto death. May thy days be long in the land which the Lord thy God giveth thee, and mayst thou be true to every trust placed upon thee.

May the Love of God the Father be with thee. May the Love of the Son for the Father ever abide in thee. May the Holy Ghost, the Baptism of Fire, the Divine Illumination, never leave thee.

Amen. Amen. Amen.

MUSIC: this is the most triumphant of the Masters.

THE MAGI

OFFICIAL REPORT

OF THE CONVOCAION OF THE ORDER "PRIESTS OF MELCHIZADEK," AND A RESUME, BY THE IMPERIALIST COUNCIL OF THE MAGI, OF THE PRINCIPLES AND INSTRUCTIONS OF THE ORDER

THE MAGI

A manifestation of the existence of the Magi has not been made during the past few centuries, owing to psychic, philosophical and spiritual causes. That time is now past and the Hierarchy is again established. Many are enrolling, taking upon themselves the Sacred Vows, and undergoing the training necessary to make Masters of men.

The Supreme Order of the Magi called a secret Conclave, October 13, 1916, and conferred upon the neophytes present the degree "Priests of Melchisadek." The ceremony followed that of the most ancient Brotherhood and was of a purely Invocative Form.

We state in parenthesis that the Order of the Magi has nothing to do with Spiritualism or any other negative, destructive teaching. It has nothing to do with those exoteric bodies who have taken unto themselves the title of Melchisadek. Magi of the Melchisadek are exponents of the esoteric doctrine and their instruction rests upon a Science-Religion basis.

Occult philosophy has been the nurse, or god-mother, of all intellectual forces, the key of all divine obscurities. It was the prerogative of priests and kings. It is from the ancient body that the present Council of the Magi received its religious, scientific system of training. In conferring the degree "Priests of Melchisadek," the ritual is taken from the ancient manuscripts.

The Magi, under different names, have exercised great power, and their influence is apparent in the history of this planet. As priests they reigned in Persia for centuries. The order perished because they abused their power. Through this hierarchy India was endowed with a wonderful religion-philosophy of incredible wealth of grace and power. They civilized

Greece, bringing art and literature to the apex of human endeavor. They concealed the principles of all sciences and human progress in the calculations of Pythagoras, whose instructions are now used by the Order. They shook, or strengthened, empires, caused tyrants to tremble, and ruled human groups, called society, by either fear or curiosity. Men believed in them because of the knowledge displayed in astrology, astronomy, mathematics and the science of life and evolution. Action founded on Law was called miracle and, as time passed, was confused with fable. The ignorant deified the power of the Magi, ascribing to them the direction of the planetary system, the raising of the dead, the disposal of heaven and hell, the transmutation of metals, the elixir of life.

These assertions were not made by the Magi. The truth may be found midway between that which deified the cult and that which ridiculed and sought to destroy it. When churchism, with its pernicious doctrine of atonement, its mere belief in salvation, launched its anathemas against Magian philosophy, the Magi retired more and more behind the occult and mysterious.

The claims of the school, of the Magi, were not false, as science now attests. They were the forerunner, the promulgator, of medicine, chemistry, pharmacy, the arts, philosophy, literature. This school taught the development and use of the power of mind, now called by various names, New Thought, Mysticism, Theosophy, Christian Science. They taught that man was a three-fold being to be developed harmoniously into a four-square. Not only a mental being, but a soul being. They gave due regard to the physical, the mental, but centered their effort and philosophy on the soul of man.

The Council of the Magi of today stands upon the foundations built in the long past. It possesses the sacred Mantrams, Invocations, Rituals, Degrees, all that belongs to that great philosophy. They condemn, not men, but negative, destructive doctrines. The tenets of their philosophy are positive, upbuild-

ing, creative, in all departments of body, mind and soul. The importance of one is as great as that of the other. The body, mind and soul is the holy trinity.

In a brief treatise only an outline of its work, beliefs and instructions can be given. Of first importance is the school's desire that the world shall know of its existence, and its methods in the development of the good for all humanity.

LIFE

Without life, the Spirit of God, nothing can be accomplished. It is the first consideration of the Neophyte. While life is universal, its expression is comparative. The more of life we possess, the greater the possibility of successful life. Millions exist with just enough of life-energy to produce motion. But the same Force that enables us to exist will, if called upon and developed, produce sufficient power to accomplish anything the heart desires. Life, Spirit, Force, Energy, lived abundantly bestows upon us initiative, incentive, power to reach the highest goal. Men may become like the gods in achievement.

Existence is sordid, selfish, debasing, merely keeping body and soul together. Life, beautiful life, is high-minded, unselfish, creative, desirable and profitable. Life is rich when it contains the power to do good, to heal the sick and give to the needy; when it dispels ignorance, produces ideals and instructs in the art of motherhood; when it expands in work, growth and gratitude; when it secures gratification in flowers, growing things, and art; when it can demonstrate for itself health, wealth and love. These are the things that feed the soul, the possession of which is possible to those who follow the training of the Magi.

WEAKNESS

As the Magi were bereft of their power, in ages past, because of the weakness of some of its members, so is man deprived

of power and advantage thru weakness of capacity, lack of knowledge, inability to plan and execute. A desirable condition of life is the result of effort, training and accumulation. Will is the key to the storehouse of accomplishment.

Poverty is the excuse of the weakling or the sluggard. Men who traduce environment, malign opportunity, envelop themselves in self-pity, are bondmen, slaves to their own petty, narrow, weak negative selves. He deserves misfortune and its shadows will darken his sun until he seeks, positively, for enlightenment, strength, knowledge.

It costs nothing to breathe in air, and to aspire to freedom and self-conquest. Air, exercise and right selection of food are first in importance in preparing for success. Until this is done, physical power and energy is lacking. So interwoven are the planes of being, physical, mental, spiritual that one is dependent upon the other. Physical health is the foundation upon which is built success in all departments of life. Can an unclean, shallow-breathing glutton expect to command the pure and lofty hierarchic powers of the Magi? There is only one limit, the one we decree ourselves.

DEATH

The Magi declare that death is simply the penalty of wrong living. Men live a dying life and laugh to scorn any attempt of religion or philosophy to induce a change. Ignorance and death are synonymous. Men invite death daily, hourly because they are dullards. Modern science, tho a laggard, is recognizing the fact that the Rosicrucian axiom is not a dream. That the Elixir of Youth is demonstrable, something to be had, not swallowed like a potion, but taken hold of, and grown into, through a correct mode of living, thinking and breathing.

We, of the present order, as our brethren in the past, teach the Neophyte to understand, and use the AEthic Forces, Powers, Energies. The forces and energies of life are necessary that his

days may be long enough to accomplish the purposes of spirit, mind and body. Preparation for life, not death, is the key to Magi instruction.

REGENERATION

The result of generation is birth. The result of re-generation is also birth. It is the transmutation of the weaknesses of the physical, mental and soul being, into the strength of a Magi.

Without regeneration the art and possession of the higher realms is impossible. Mastership is a growth, a transmutation, a regeneration. Transmutation may be applied to every plane and condition of life. The poor may be transmuted into the rich, the weak into the strong, the ignorant into the learned, the imperfect into the perfect, the sinner into the saint. Regeneration is the basis of holy work. Transmutation is the door into the Magic, *Will* the key that unlocks it. Without regeneration a man, through will, may be able to command hierarchic power, but the end is degeneration. It is Black Magic and brings about destruction.

Regeneration does not necessarily refer to religion, tho religion, in its highest meaning encompasses regeneration. Religion is man's "highest conception of highest good," a growth, a transmutation. A man's growth in goodness is the measure of his power, the foundation of White Magic. The result of it all is religion, for it brings him to the door of immortality.

The religion of the Magi is interwoven with science and philosophy. Their system of training is the regeneration of the student, and concerns the soul, mind and body. They build the three-fold man into a four-square being, a trinity in unity, a perfect square. The triangle squared transmutes man into a god, bestows upon him the power of the Magi.

MAGIC

Magic, through its invocations, is all-powerful. The strength

of the magician is developed in the Neophyte through careful training and guidance. As he draws toward God, the Father, the Great Cause, through the understanding of His laws, he incorporates within himself lasting and desirable power. This power is the basis of all religion, for it demands the living of the White Life.

ACTION

The axiom, "We must act in order to be," is a brief statement of the formula of the Magi. It applies to every step of advancement of the Neophyte. Belief and aspiration are helpful only in so far as they induce the spirit of work. Instruction falls short of its purpose if not acted upon. The Ancient School has been of great service to all time. It teaches *how* to act in order to *become*. The student is taught how to come into touch with the Hierarchy, how to establish communication, that they may be with him and assist in the development of the powers he desires to possess. The Magi have ever taught this in their private instruction.

DEVELOPMENT

Strengthening the house in which the Soul awakens is the first step in development. Unless the house is prepared, freed from weakness and illness, the Soul, the Imperial Potentate, is deprived of necessary assistance. Physical well-being is of supreme importance for the Soul develops in harmony with the body.

THEORY

Theory is not action, nor action theory. The instructions of the Magi are not so many speculations, but a system, a working basis, upon which to build. A horse trainer studies food and exercise principles relative to animals that he may prepare his horse for competition on the track. The Magi understand

the principles of body development and prepare the student for the Path. The student must express harmony in all body functions. The causes of inharmony are various. That state of mind, fear, negative in its action, is but one illustration of the havoc adverse thought can produce. Worry, ingratitude, impatience, hate, criticism, selfishness, all these effect the body detrimentally, as much, or more than improper food and alcohol.

"AS ABOVE SO BELOW"

states a law. Fundamentally, that which governs the body, governs the soul, that mighty potentate resident in all men. Correct habits of thought reflect equally on soul and body. Exercise and discipline are applied impartially to soul and body.

LAW AND ORDER

Experience demonstrates that law and order are unalterable facts. The universal government of God is unchangeable. All effects produced by individuals, or groups of individuals, are in accordance with the Law of Causation. All operations of the Magi are in harmony with Divine Law. What seems magic and miracle to the many is comprehensible to the few. They have developed through work, prayer, thought, exercise, under the guidance of a Master, until they have placed themselves in harmony with God, and therefore His laws, and are creators with Him.

There is nothing supernatural. That word, and its accepted meaning, indicates the state and understanding of the user. A cause may be unnatural and consequently the effect is unnatural, but the law operating it is natural or perfect. One may take poison and bring about an unnatural condition, because the thing is unnatural, but the result is natural. It accords with law.

The Magi understand the Law of Cause and Effect. The effect desired will indicate the cause and the result will accord with law, in other words, it will be natural.

ALWAYS A MYSTIC

A Magus is always a mystic in its highest term. Things unknown and incomprehensible to the ordinary human being are component parts of the knowledge possessed by him. The world looks upon such a man as a dreamer for the faculties, qualifications and training of a Magus set him apart from the commonplace. In spite of the world's verdict it is a most desirable condition and brought about only through arduous training and perfect obedience to the Master. The inert, negative mind cannot conceive of the positive, exalted state reached, and maintained by the mystic. Through noble aspiration he consorts with the gods, receiving inspiration for great and enduring achievement. *This is a broad statement*, but absolutely true. The churchman prays to a Higher Intelligence and believes that he establishes communication between himself and God. The Magus does not stop at belief, he *knows*. How does he know? Through positive, personal experience, a result only obtained through development.

CHARACTER

A Magus never departs from tranquility, calmness, control. Intemperance, gluttony, egotism, selfishness, harshness, unkindliness, are states unknown to him. He is the possessor of passion, fully controlled, the foundation of power. He directs the course of passion, knowing full well it is a fire that either destroys or regenerates.

THE SECRET OF ELIPHAS LEVI

"By means of persevering and graduated athletics, the powers and activities of the body can be developed to an astonishing extent. It is the same with the powers of the soul. Would you reign over yourself and others? Learn how to will. How can one learn to will? This is the first Arcanum of Magical Initiation, and it was to make it understood fundamentally that the

ancient depositaries of priestly art surrounded the approaches of the sanctuary with so many terrors and illusions." Are you looking for the secret of the Art? With the Magi of today you will find it.

Will is a magician. The development of will is the mighty work set before the Neophyte. It cannot be attained without positive instruction from a Master. The Magi, the Masters of the White Art, in all times, have taught the drills, mantrams, invocations, that system of training that has enabled students to pass the Threshold.

THE REASON OF FAILURE

"I can't" is the destroyer of power, success, attainment. He who aspires and then capitulates before condition, environment, finance, is a failure. All men are tested. Those who cannot, and do not overcome obstacles never pass the Outer Door. Overcoming generates power.

"NOTHING IS IMPOSSIBLE TO HIM WHO TRULY WILLS

A Magus is never idle. God is forever creating. Man must also create. Action is the password to the storehouse of power, the very temple of the gods. Transmutation is the quintessence of man's creative power. He never finds himself in possession of new "atoms of environment;" never faces ideal conditions. Always the cross presents itself. Overcoming is creation, divine in opportunity. Recognizing the fact that whatever comes into life, comes for a purpose, we must meet it cheerfully and trustingly. Trials are benefactions, but the benefit depends entirely upon *how* we bear the cross, in what spirit we meet unhappy conditions. By accepting the obstacles of environment, finance, family relationships; by admitting that these conditions are presented merely as lessons; by grappling with them and *overcoming*, we create, remould, we *act*. This is mastery of self and

condition, a gradual development, a becoming one with the Active Principle, the drawing in of power from the Universal Source.

CONTINUITY OF THOUGHT

To become a Magus it is necessary that the mind, the whole desire be centered upon one idea, one ideal, one work to be accomplished. No matter how seemingly diverse the duties of life may be, one thought is held steadfastly. "When you see a falling star, think of that which you wish to accomplish, and it shall be so." Events, accidents, chaos itself need not interfere with fixed thought. Visualize your desires then work with hand, heart and soul. Failure is impossible.

Arrested desires, deserted hopes, variable plans, are causes for the stagnant lives about us. A firm, resolute, constant thought is like a stream of running water, refreshing, life-giving, flowing onward to an ocean of fulfillment, of success, of achievement. Such an one continually draws to him new powers, continually renews himself.

A MEANS OF POWER

Through the use of every faculty, ability, capacity, talent, power is generated. Spiritually, mentally, physically, all faculties demand recognition and right use. Non-use leads to stagnation, death, damnation. The right use of every part of our being leads to growth, attainment, beauty. Being necessary to the life of a Magus, this department of the Holy Art is taught by the Masters in this school.

WEALTH IS NOT POWER

The doors of the Temple are not closed to those who lack money. Poverty is an incentive, not an excuse. The greatest Masters of all ages could well have made the plea of poverty. But did they? No. Though the poorest of the poor, they were

rich in ambition, in tenacity, and possessed the spirit that asked no favors. They would accomplish or die in the attempt. All the powers of heaven and earth are in league with such a purpose, and the heights of attainment were reached.

A STUDENT ON THE PATH WILL NOT PLEAD POVERTY

To do so, is to deny the Allness of God. To acknowledge lack of any good is an admission that there are places and conditions where God is not. God is affluence as much as He is power, love, health. He is an abundance of all things, the *All*.

GREAT MASTERS REPRESENT THREE CLASSES

Boehme was a poor cobbler. Tolstoi was a man of wealth but renounced both money and title to become a laborer in the fields, that he might objectify the Great Work. Giounotti, born to great position, retained his wealth and princely title, using them in furtherance of the work of the Masters.

"Where there is a will, there is always a way." Not from the ranks of the rich have the Magi been recruited. Most of them, born in obscurity, by nature noble and majestic, suffered, slaved, endured, that they might accomplish.

THIS SCHOOL NOT FOR WEAKLINGS

Those students, shallow in nature, resentful of criticism and correction, easily offended, are quickly weeded out. The accepted Neophyte must take suggestions, gladly; must admit wrongdoing (and consequent punishment) cheerfully; must receive correction gratefully. To be censured, reprimanded, wounded, is as necessary as praise, approval, encouragement. Sharpness, moroseness, sullenness, revenge, close all paths to Mastership, while good-will, obedience, enthusiasm, hasten the student toward the goal.

FAITHFULNESS

"Finally, we may and should fulfil the duties and practice

the rites of the Cultus to which we belong. Levi.

How great the word *faithful*. Verily they receive the crown of life. Students who are true and loyal to the School, to its invocations and mantrams, its inner and outer instructions, reap power and dominion. Like placing money in a bank, the investment brings interest and compound interest. All Orders demand faithfulness, not only for the welfare of the fraternity, but doubly so for the success and happiness of the student. A chain is not stronger than its weakest link. An Order is not stronger than its weakest pupil.

WORSHIP

"Of all forms of worship the most magical is that which most realizes the miraculous, which bases the most inconceivable mysteries upon the highest reasons, which has lights equivalent to its shadows, which popularizes miracles, and incarnates God in all mankind by faith."

Nothing can be more sublime, deeper, greater, yet simple, than the prayers, mantrams, and instructions of this Order. A Master among the Magi wrote the complete textbook on invocative exercises and they are of the highest type.

The magic of the Magi is opposed to the geotic and necromantic class of magic. White magic is a science and a religion, a sublime Occultism, which provides the world with leaders and teachers.

The Magi have always retained the highest form of invocative worship, a form not dependent upon faith but upon knowledge. Invocative worship is more than exaltation and reverence. It is a direct appeal to, or a demand upon, the promises of the Highest Power for those things necessary to the growth and well-being of the Neophyte.

The world-at-large has little conception of the power of invocative mantrams. Men are taught that sincere prayer reaches

the Godhead. They supplicate, then doubt an answer. The Magi, through inspiration, knowledge and formula, demand and receive.

See chapter "Invocative Prayer" in book entitled "Sixty-Eighth Convocation of the Rose Cross Order."

HIERARCHIC POWERS

It has been stated that the work of God and Nature is done by men and angels. The Infinite is no more indispensable to the finite, than the finite to the Infinite. The needs of God and man are interlaced. The universe is supplied with fields to be sown and harvested. All departments, science, mechanics, medicine, philosophy, chemistry, forestry, all things on land or sea, need men. It requires but a step to suppose, and admit, that as the earth plane needs men, so are there other planes whose needs demand other beings. These Beings are definitely recognized by the Magi as Hierarchic Powers and Potentates. These angelic beings, above us in realm and knowledge, have much to do with the affairs of men. To the dwellers of this Hierarchic Sphere the Magi, through sacred invocations, appeal.

THE LAW OF HERMES, "AS ABOVE, SO BELOW,"

is absolute. The ruler of a nation is represented by men, subordinates. The governing Power of the invisible universe is likewise delegated to subordinates. When we wish to make an appeal to the head of a government, it is seldom that we are admitted to his presence. We reach him through those delegated to serve in that particular capacity. We do not accomplish our mission through silence but by written or spoken word, passed through subordinates to the higher power. One cannot reach any ruling power by silence. It is just as necessary to speak, write, or act, when we desire anything from the Supreme, as it is from a temporal, power. Intermediaries, on the higher planes,

are co-workers with God, as the legislature is co-worker with the president.

The Initiates, the Magi, are those initiated into the so-called mystery of approaching the representatives of higher powers. This initiation is brought about through the practice of the instructions given by the Magi to the Neophytes. As knowledge is acquired, these invocations and their uses are given the student.

Invocations are productive of undreamed-of power to the Neophyte willing to believe, live and act. They join together all the powers of the Soul. They increase the creative forces of the imagination. It is the gymnastics of thought in training for positive realization that makes the result of these sacred practices infallible. Invocations are fulfilled by those whose duty it is to execute them. The power of the Magi has always been believed by men in ordinary walks of life. The story of the birth of Jesus makes its strongest appeal from the part played by the three Magi.

POWERS IN NATURE

All Hierarchic Powers are conscious powers, and must be appealed to consciously and definitely. Each Power, or Potentate, superintends, or directs, some one department, and has no authority, or power, over any other part of the universe. These Superiors never make a mistake. They award, or grant, to the petitioner the exact result of his prayer according to the knowledge displayed in the appeal. The Magi know how to direct, and formulate, this invocation and consequently receive positive answers. The possession of one thought, or ideal, is more effective than the division of one's thought-power over several desires and ambitions. The giving, the focusing, of the whole attention toward one end inevitably brings about the consummation of that desire.

There are lesser powers operating under the Hierarchic

Rulers, not placed over any particular department, but like citizens of a city, belong to the Community of Power. To them are delegated certain energies and agencies for definite purposes. They are not only at the command of the Powers, but of the Magi as well.

A Magus, with his knowledge, can direct these denizens for the attainment of any legitimate purpose. Knowing that a selfish or evil design may be exploited, but like a boomerang return in defeat and disaster, he uses his acquired power for God-like ends only. The Neophyte is taught the right use of every mantram and invocation.

FEAR

In the attainment of any power, the first requisite is the elimination of all fear. If the student's heart is free from evil, and he bears in mind that through the enrollment with the Magi he has thrown about him a mantle of protection, he will know absolutely that he need not fear anything.

Fear is but another name for ignorance. When a subject, or condition, is understood, we cannot fear it. Knowledge neutralizes fear.

THE FOUR ELEMENTALS

The four elements of nature are ruled by four different entities, called Elementals, by the Magi. The process of obtaining the assistance of these is one of the most important lessons taught in the past and present. Those who fear water can never rule and direct Undines, the elementals of water. Those who fear fire cannot control Salamanders, and so on. The moment man fears any element he loses all power over it.

These four elementals and their department in nature are intimately related to four vices, or weaknesses, in mankind. A fickle, capricious mind; a cold, callused, unfeeling nature; gross, sensual passion; avariciousness, greed, these four must be overcome whether elemental forces are used or not.

A SECTOR OF MAGICAL POWER

Eliphas Levi was trained in the Order, but failed to reach the highest development. Realizing this he wrote: "To will well, to will long, to will always, but never lust after anything, such is the secret of power; and this is the magical arcanum which helps to overcome all things."

A trained mind can focus its powers on any object and bring the object into its possession. Will, drilled and disciplined, can accomplish all things. It grows, draws unto itself continually added power, in the exercise of good and noble designs. A Magus never uses his powerful will except for great and positive good.

CONSTANT CONCENTRATION PROHIBITED

Seekers after occult knowledge are not required to devote all their time and attention to the Holy Art. The duties of the earth-plane demand care and consideration. To neglect these prevents one from meeting a glowing success. The performance of every duty is the first requirement on the Path.

The Neophyte should have a schedule and be faithful to it. The day is naturally divided into three eight hour periods. Work, sleep, study and recreation. The early morning or evening is best for study and practices. Thirty minutes given daily will guarantee success, if one adheres to systematic, loyal principles, and keeps his word with himself.

IT IS IMPORTANT

that the Neophyte perform useful labor; that he seek recreation in innocent pleasures; that he cultivate his taste in some department of art. The culture of flowers, animals, development of any living thing from a lower to a higher state, is rich in reward. The striving after perfection in the thing undertaken is an incentive to perfection in himself. This urge is direct from the Soul.

MASTERSHIP

Through toil, perseverance, endurance, mastership is attained, mastership of self. When one becomes master of himself he is then master of others, of conditions, of things. In the abstract, one man is not supposed to master another, to control another. But in actual life, in this state of evolution, mastership is recognized. The majority of men are subject to something, either men or conditions, usually both. It is an element of weakness in men that they voluntarily surrender. The Mastership of the Magi, subjects no one to force or tyranny. It is like love. Through the love of one, the lover radiates love and unconsciously draws others to him, to the well-being of all. So the master of self and the occult forces radiates peace and good-will, and in directing and assisting others, he helps all onward to the heights.

MEN MUST BECOME MEN

not merely male animals. Through transmutation men-animals may become men-gods. This does not infer that men should be without passion. The passionless man is the soulless man. There is a distinction between lust and passion. The first is of the body, earthly, the second is the combination of bodily sensation and soul love. Lust is passion without love and an instrument of destruction.

OBEDIENCE

is a royal virtue, and absolutely necessary at every step on the way to Mastership. Until the Neophyte is admitted as an Initiate, he is under orders which must be obeyed. To be a Master, one must first have been a servant.

The Holy Art applies the same rules to growth as music, painting, or any other art. Opinionated, conceited, egotistical people lack the first requirement of success. Failure is certain. To become as a little child at the father's knee; to accept all

instruction as truth; to obey every rule and precept, such an one may become a shining light in this world of darkness.

To mix the instructions of the School with those of others, to dabble in isms, is another fruitful way to woo defeat. Singleness of mind, obedience, daily striving, these will produce the Master, one who can consort with the gods.

ANCIENT INITIATION

Eliphas Levi states: "He (the candidate) entirely abandoned his life and liberty to the masters of the Temples of Thebes or Memphis; he advanced resolutely through unnumbered terrors, which might have led him to imagine that there was a premeditated outrage intended against him; he ascended funeral pyres, swam torrents of black and raging water, hung by unknown counterpoises over unfathomed precipices. Was not all this a blind obedience in the full force of the term?" Where the Neophyte implicitly obeyed and doubted not, was there one failure? There are no records of such in the history of the Order. The substances entering into the composition of a man willing to trust and obey are of the kind that create the Master.

The tests of the ancients are not required today. But strength, steadfastness, honor, courage, are always needed. Those possessing not these requisites can never hope to pass the tests. "Is it not the most absolute exercise of liberty to abjure liberty for a time so that we may attain emancipation?"

The mind of small calibre holds tenaciously to what it defines as freedom, little knowing that it is an abject slave to that personal self, the most treacherous of all masters. It seems the law that one must be bound in order to gain the larger freedom. "This is precisely what must be done, and what has been invariably done, by those who aspire to the Sanctum Regnum of magical omnipotence."

This does not refer to liberty of thought concerning religion, morals, friends, labor, family, occupation or aesthetic tastes, in

so far as these are not inimical to the Great Work. It has reference to the keeping of the oath of allegiance, of secrecy, of obedience to instructions, of the use of mantrams and invocations.

POWER MUST BE WON

"Life is a warfare in which we must give proofs if we would advance; power does not surrender of itself; it must be seized and held." The little, fearful, mistrustful mind has not the power to seize. The broad, trustful, liberal, willing mind can seize and hold.

FREEDOM

Freedom belongs to those who have earned it. Give the ignorant property and power and they are no more free than when in poverty and serfdom. Ignorance united to property and power develops the tyrant and the oppressor. This is an effectual barrier to growth. To have earned freedom through study, experience and trial is the only way to have and hold possessions on any plane.

Freedom will never be gained through dogma, superstition, belief. Enlightenment, illumination will be possible when knowledge, rationalism, wisdom are accepted. This the Magi are endeavoring to bring about through instructions given the Neophyte. The Masters and teachers capable of assistance in this great undertaking have taken upon themselves the sacred vows in the secret Conclave, and according to ancient formula, have been made Priests of Melchisadek.

THE WHOLE MAN

The philosophy of the Magian School does not center about the acquirement of power, to the neglect of other qualities. To produce a well-rounded man, a system must include instruction relating to all planes of being. The student finds, as he develops the whole of himself, he contacts with the whole of the universe.

THE MAGUS DOES NOT STAND ALONE

After the appetites have been overcome, the will trained into a faithful servant, and the student become an Initiate, then he is admitted as a link into the Magnetic Chain. Not until this has been accomplished, not until he has become one with all, does he receive his greatest power. To unite with the Chain is not, and never has been, an easy matter. Woe unto him who, standing upon the Sacred Stone, pledges himself, then breaks his vow. As the Circle blesses, it can curse; as it exalts, it can ignore; as it endows, it can deprive. The pendulum of a clock swings both ways. The disloyalty and unfaithfulness of a member destroys in part the effectiveness of the whole. But where every member individually is strong and powerful, their united strength develops an almost *Infinite Power*.

DESIRE

Desire is a magnet that draws to us the results of our strongest thought. Whether good or evil it is equally effective. The power of desire, as any other power, is of itself neutral and unmoral. Like a cannon ball, it follows the course directed, the force back of it being responsible for the mark chosen. The desire to accomplish some great good, some great talent, should be to every one a consuming fire. If this feeling can be aroused, every obstacle in its path is pushed aside, and the desire reaches its goal, attains success.

THREE-FOLD

The Magian system of unfoldment is three-fold. It is religious, philosophical and occult. All these are developed in harmony with the physical. As a religion, it dates back to the ancient Magi; as a philosophy, to the School of Alexandria and to Pythagoras, the founder of the present school known as the Magi; as a science, to Paracelsus, Flammel, Lully and other Masters.

"This Science appears true only to those who accept and understand the philosophy and religion; and its processes are successful only for those who have been strictly obedient to its teachings; and have thus become masters of the elementary world through such experience."

THE SCHOOL

The School of the Magi has never ceased to exist. At times there were but few members, at other times a powerful Chain. Through a decree of the Hierarchy, the School of Initiate Priests shall again be supreme, and the fulfillment of that decree is about to be accomplished.

As this School, and its work, is becoming known, men not trained along this line, men not members of this fraternity, are starting movements under the different names of this School, as the Magi, Melchizadek, Rose Cross and others. It is but fair to warn the public that they are not teaching the great truths of religion and philosophy, but spiritism, and other destructive, and negative doctrines, many of which were unknown to the ancient Magi, or even fifty years ago.

THE POWER OF THE MAGUS

is dependent upon the strength of his will, his knowledge of fundamental laws, and the methods of invocation. When a Magus confers a power or virtue upon a given thing, he transforms it into the substance signified by that name. His knowledge bestows upon him the power to call upon the Hierarchy in control of that special work and they are ever ready and willing to honor and fulfill his commands. Power, faith, knowledge, with the assistance of the Hierarchic Powers, constitutes the force used in transmutation.

Proof of this is supplied in the instantaneous healing of disease, by Jesus, his disciples, and other Initiates. These so-called miracles were based upon the power that knowledge gives.

Cures are effected by transmutation, the changing of the diseased part into a healthy state, the process be instantaneous, or gradual, according to the power of the healer and the faith of the patient.

Nature and the Hierarchic Powers will perform "miracles" for the one *who knows*. A Magus not only cures disease, but other ills in other departments of life and nature. They can charge talismans, oils, and other materials in such a manner that the extreme power claimed for them is possessed by these magical materials.

THE UNIVERSAL MEDICINE

The Magi absolutely know of a universal medicine, a high, potential, spiritual essence. Its efficacy is limited only by the patient, inharmonious vibration being the cause.

For the Soul, this medicine is the light of truth, illumination, which makes man one of the gods. For the mind, it is a practical truth to be applied in the solution of life's problems. For the body, it is healing, making the body a temple worthy of the Infinite.

The Magus uses it for himself, and for others, positively stating that the effect depends upon whether the patient is amenable to spiritual powers and potencies, or subject to the belief in the powers of death and destruction.

NATURE DEMANDS HER OWN

The destruction of soul and body has ever followed unsound and unholy doctrines. The Magi teach the beauty, perfection and power of the physical body, as no materialistic school has ever been able to. But they also teach the student not to thin only of body, or of that which pertains to flesh. To unite one whole thought to any material, of any department of nature, to become one with it and court destruction.

They teach the beauty, perfection and power of the mind as no mental scientist has ever been able to. But they also teach

that mind, unduly exalted, will set up a mental image, a Moloch, that will destroy both soul and body, and end in nothingness.

They teach the beauty, perfection and power of the Soul, as neither medieval, or modern orthodoxy has been able to. But they also teach that without mind and body the Soul can do nothing. A weak body and mind are of no assistance to the Soul. Weakness ends in death. The three-fold law holds sway in every department of life and nature.

HIERARCHIC POWERS

"God operates by his works, in heaven by angels (Hierarchies), and on earth by men. Hence, in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action men can dispose equally of divine omnipotence."

GOD'S WILL

"Nothing on earth can withstand a free and rational will." When a wise man wills, God wills also, and nothing can prevent the desired outcome.

A Hebrew Magus said: "These are the powers and privileges of the man who holds in his right hand the Clavicle of Solomon, and in his left the branch of the blossomed almond (the Illuminated and Initiated Soul). He beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army. He is above all afflictions and all fears. He reigns with all heaven and is served by all hell. He disposes of his own health and life and can equally influence that of others for good. He is neither surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies. He knows the reason of the past, the present and the future. He possesses the secret of the resurrection of the dead and the Key to Immortality.

FINALE

Men and women determined to secure health, knowledge and power; willing to obey and be loyal; ready to endure all things for the truth, these are eligible to become Neophytes in the School of the Magi. We believe that when the Council meets in June, 1917, many will enter the Inner Circle of the Great Work.

OUR WORK

In viewing present conditions of society, from a material and religious standpoint, it must be patent to any one who thinks, that society is in an unhealthy and unnatural state. Amidst great material wealth there is divest poverty. A handful of men, crafty, cunning and selfish, control the reins of government and stamp their selfishness upon the warp and woof of the social and political fabric, so that the activities of the people are permeated with destructive influences. Governments are controlled and operated by a few, not with the thought of producing the most good for the greatest number of people, but to obtain power and riches for the few at the expense of the many. The few are wading in streams of gold while the many are growing under hard burdens.

Modern materialistic science, with all its vaunted boast of progress, invention and discovery, has not solved our problems, lessened our burdens or brought about even a partial betterment of conditions. The test of civilization is the happiness, health, prosperity and intelligence of the majority of its individuals. Judges by this standard, present civilization falls short of the mark. Modern science searches the heavens and the earth for scraps of knowledge, and with beating of drums and blowing of horns announces the discovery of dug up bones of some long-forgotten animal or the discovery of a new species of bug. The people are lulled to sleep with the thought that we are making progress, while we are woefully ignorant of the things that concern Man, himself, the things that count for health, happiness and contentment. We boast of the number and the magnificence

of our hospitals, our institutions for the deaf, dumb, blind, crippled, maimed and halt, and our prisons. They should be considered a blot on our civilization. Our hospitals are often nothing but slaughter houses where long suffering mankind is crucified on the cross of ignorant psuedo-science. Our treatment of prisoners is inhuman and brutal. Prisons should be institutions for the cure, and reformation of men who have erred, whereas they are cages wherein men are brutalized, degraded and made worse than when they entered.

Modern life is based on a system of practice contrary to Divine Law and contrary to the teachings of the Master Jesus. Injustice, greed, rapacity, hate and ignorance are the mainsprings which control and move the passions of the people. De-basing habits and traits of character are capitalized, while true manhood is at a discount.

The state of civilization of a people is no higher than its religious beliefs, for religion, in its broadest conception, defines Man's relationship to God and his fellow-men. True religion is Christic, philosophical, scientific and practical. True religion aims at bringing Man and his activities into harmony with God. Two thousand years ago the Master Jesus defined this relationship in the following manner: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it. "Thou shalt love thy neighbor as thyself." Society today does not worship God and is not concerned with loving its neighbor. Instead of pure worship of the Father, it has set up a golden calf. Money is the ruling passion, and most of the endeavors of the people are measured by a golden standard. Instead of cementing the people with love, they are separated by hate, greed, lust, envy and jealousy.

We affirm that true religion is the bringing of our activities into harmony with the Divine laws of God. Religion today consists of empty forms, ceremonies and ritual. The church, man-

made and man-fashioned claims Divine authority. It has no saving principle, for its beliefs are contrary to the teachings of Jesus. The church today has rejected the corner stone of soul development. It is out of touch with the problems of the people; it is unable to heal their physical wounds; to bring comfort to the weary; to restore peace to aching hearts or the mentally troubled; to bring light to the blind. The people ask for bread, and the church gives them a stone; they demand fish, and it gives them a serpent. It bases its hold on the people by inculcating fear. It offers an easy path to salvation based on blind belief. Reason, intelligence, love and individual responsibility, these are not taught by the church.

We hear a great deal about the conflict between religion and science. In reality there is no conflict between true religion and true science. We admit the conflict between the pretensions of religion and science. The province of true science is the investigation and understanding of the works of God. The more we investigate, the more are we impressed with the sublimity of creation; the more we are imbued with a desire to glorify the Author of our existence. The province of true religion is the bringing of our lives into harmony with natural or Divine laws. Religion co-operates with Science in worshipping our Father.

Every false teaching, doctrine and creed finds its acceptance among the people today. The religious world is so chaotic that the people in their blindness, in their desire to discover easy paths to salvation, listen to the cunning teachers, as crafty as foxes, as rapacious as preying birds. The Master said, "The foxes have holes, and the birds of the air have nests; but the son of man has no where to lay his head." Every wolf of a teacher in sheep's clothing has a large following in these days, but the Son of Man or the teachings of the development of the Christ consciousness is rejected by the masses. That which the Master taught, the development of the soul or the Christ in each individual, finds no acceptance by the people. The warning Jesus

warned, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," is applicable to our day.

The leaders of the church movement of today are men versed in doctrinal teachings but ignorant of Divine Law, soul development and the actual needs of the people. They are not in position to truly minister to the needs of the masses. They cannot heal their own wounds. How can they heal the wounds of their followers?

Jesus taught that, "The kingdom of God is with you." This kingdom is the realm of Man's interior being, his sphere or God, or good, or soul, that which he is to seek and find through living a life in harmony with natural law and through development of the faculties, potentialities and capacities latent in him. The church teaches a blind faith in an historical Christ, and the kingdom of God, which to them is a far-off country, is to be attained through a belief alone in a Jesus who died to save them. They are too lazy to save themselves.

The Master said, "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do." In other words, "he that believeth on me," or the individual who believed in soul development, in the development of the Christ within himself (and not in the man Jesus), would unfold within himself faculties and capacities to do what Jesus did, and more than He did. But the church claims Jesus as the only begotten Son of God, and the people must bow down and worship.

The church does not teach individual responsibility and individual accountability. We insist that the highest office of any doctrine, philosophical, scientific and religious, is to arouse man to individual responsibility in thought, word and deed. Neither man or church can plead ignorance of Divine law. Every nation and period has had a divinely inspired teacher to instruct them in Divine law and the development of the Christ

within each individual. Two thousand years ago the Master Jesus declared the great commandment of love. For two thousand years this teaching has been ignored in the affairs of men. "The son of man hath not where to lay his head."

Man must be taught individual responsibility. As he awakens to this responsibility, he will become morally accountable to God only for his acts. He will cease hiding behind the creed of his church. He will not think himself saved from suffering the penalty of misdeeds because he has subscribed to certain religious dogmas. He will awaken to the realization that every man must obey Divine Law, and that as he sows so will he reap. No power on earth or in heaven can stand between the individual and his responsibility to Divine law, and no church, no self-styled prophet or self-appointed vicegerent of God can assume the power to remit sin. Divine law, like the law of gravity, simply is. Any disobedience brings to the individual punishment to the extent of the disobedience. Sins are remitted only by reparation and good works. Man must be taught that he alone through kind thoughts and worthy deeds, can redeem himself of his sins and failures.

It is cowardly for a man to expect faith alone to save him from reaping what he has sown. Every man is endowed with mind and conscience to help him determine whether an act is right or wrong. He who has awakened to the truth; one who is guided by conscience, will know he cannot blame anyone but himself for the thoughts, acts, misery and failure of his life.

It is childish to argue the remission of sin through belief that Jesus died to save us. Jesus never taught a negative doctrine. He did teach, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." To pay the "uttermost farthing" is to return good for evil and by good deeds and true regeneration to make compensation for past commissions and omissions.

Salvation is regeneration, rebirth, into a new life. Salva-

tion is the living of a life by which we harmonize our thoughts and acts with the great law of love freeing ourselves from sin and error, paying the "uttermost farthing" for past misdeeds through good works, and by developing the Divine spark of God within us into a living soul, a living Christ. We fulfill our mission here on earth by attaining sonship with God. The reason of our earthly pilgrimage is an opportunity to transmute ourselves from flesh and darkness to soul and light. This salvation cannot be gained by faith alone. "Faith without works (or effort in self development) is dead."

The aim of salvation is to enable Man to reach the Kingdom Heaven. But heaven is not a far-off country "from whence whosebourn no traveler returns." "The kingdom of heaven is within you." It is the gradual unfoldment of the spark of goodness within ourselves into the consciousness of the possession of a living soul.

Christ or soul illumination is the door to the kingdom of heaven in Man's interior, and that the key to this door is love, "I am the door; by Me if any man enter in, he shall be saved." There is no other way to reach this kingdom of heaven. No amount of blind faith in any creed or dogma, or ritualistic initiation, will bring us salvation. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Man's goal in life is the evolvement of his spark of goodness into a living fire while in the flesh. To reach this goal, the kingdom of God or good within himself, he must meet nature's conditions; that is, he must live in accordance with the law of love, and through development and training of his latent soul faculties evolve into a soul being. And this training is offered by Soul Science.

Mankind must be brought back to the true worship of the Father as taught by Jesus. True religion, true science and true philosophy are one and have one aim in view, to bring men to a realization that the purpose of their earthly life; to bring their

thoughts and acts in harmony with the law of love; to free themselves from sin and error; to transmute themselves into a living Christ by the training in soul development offered by Soul Science.

The people have come to look upon religion as some external phenomena apart from the experiences of life, a system of forms, beliefs and ceremonies to be subscribed to, and believed in, but not practiced in daily living. Mankind must be taught that religion is something gained through personal experiences, that it is a life in harmony with natural law.

Like Jesus we must endeavor to free mankind from false teachings, customs and ideals. We must enter the temples of the people and cast out the sellers of oxen, sheep and doves, and the money changers. Not only must we remove the rubbish of false philosophy, science and religion from their temples, but we must teach the people to free themselves of the rubbish in their own temple, that house not made with hands.

No reforms of an economical or political nature can be of lasting good, unless based on Divine Law. All government, which controls the actions of men in society, should be based on the Law of Love. When we standardize the Law of Love, we shall have begun to bring about a condition of universal brotherhood and peace on earth. Attempts have been made in the past, near and remote, through social, economical and political reforms, to bring about better conditions for the masses without lasting results, because these reforms were not based on true religion. True religion, which harmonizes the actions of men with the Law of Love must be the foundation of all social life.

Our vision is of the coming Soul Science teachers and ministers. They cover the land with the teachings of Soul Science and minister to the needs of the people. They will preach the gospel of the science of soul building to the poor, for they know little of the soul in man. They have had enough of false prophets, exhibitors of signs and wonders, metaphysicians, false

spiritualists, professors of table rapping and mediumistic stunts, and sellers of empty ceremonies and ritual. They want practical, scientific and constructive teaching of the Science of Soul building as taught by Jesus, and Soul Science is here to restore this teaching to the people.

We must minister to the broken-hearted. We teach the finding of the Christ within each individual through love. In the process of finding the Christ, the people will find the peace, love and consolation which brings happiness and contentment to the broken-hearted.

We must preach deliverance to the captives. The aim of Soul Science is to teach men to free themselves from the shackles of their bondage to fear, superstition, ignorance and selfishness. Our aim is to make men free from sin and error, from debasing habits and thoughts. We teach men to free the soul within them, from the oppression of fleshly desires. In proportion that man is a slave to himself in that proportion is he a slave to external influence. To the extent that man is taught individual responsibility, self mastery, and self control, to that extent he becomes a free man, and society will be rid, to a great extent, of inequalities, oppression, injustice and tyranny.

Our vision of the coming church of Soul Science for all people will be united into one common brotherhood of men; a church which does not depend upon fear and superstition for its authority; a church which depends for its growth upon the intelligence, wisdom and understanding of the masses; a church which recognizes and grants equal right and privileges to women as well as to men, and which teaches respect to womanhood.

THE CHURCH OF ILLUMINATION

It is essential that one about to be made Minister of the Gospel should have a clear understanding of the necessary qualifications, of the duties and the actual requirements of the position to which he is to be elevated. Especially is this true of the one to be ordained as a Minister of the Gospel as taught by the Church of Illumination.

I feel the weight of the responsibility resting upon me, for in the Illuminati, to preach is a very small part of the duties to be performed. We may enjoy the eloquence and oratory, but these are not essentials. To be drawn to this Church is proof that we are not in search of entertainment, but of knowledge, *instructions*, applicable to our daily life and action, that which shall lead to growth and development in the Great Work.

The churches of today are teaching salvation by Faith. We, the Church of Illumination, are teaching this cardinal doctrine as an absolute necessity, as a starting point only, Work, as the result of such Faith is of equal, or greater, importance. A blind Faith in personality, in the power of one gone before, no longer satisfies the earnest seeker. In taking the obligation tonight, I fully realize that my life must exemplify a philosophy which demands demonstration *here and now*, instead of relying on a faith, a creed, or personality to bring a future salvation.

I do not deny the teachings of Jesus. I do not say He was not the Christ. I do believe in all that He lived and died for. I believe that He became the Christ, the Living Son of God, not through faith alone, but in doing the will of the Father. Through *living*, not faith, did Jesus become the Christ.

No man can become regenerate or Immortal, or be saved, as orthodoxy claims unless he follows the teachings of Jesus; unless he lives the life as Jesus lived it. Blind faith can never bring salvation. That is a blasphemy against God and Christ His Son.

In days of old, Masters and disciples were able to do wondrous works, they not only preached, but taught the people how to so live that health, peace, happiness, and immortality, might be theirs. These teachers of old possessed wisdom and knowledge, healed the sick, even raised the dead. They talked with God face to face, because they had developed the Soul, the Christ within. They were highly developed souls who had become conscious of the immortality, "at one with God" in very truth, and able to do "God's Works." The Church of Illumination is teaching, and practicing this today, and Ministers of this Church, must have a thorough understanding and training in the Illuminati School, in order that this understanding, this inner growth may be attained.

The Minister of the Church of Illumination must have received at least one of the "Gifts of the Spirit," that of teaching or healing, or interpretation, and this can only be attained by *having lived the life*; having followed the instructions of that Church of which he is to be a Minister. Only in this way can he have become worthy and capable, a fit representative of those great teachings through which every man may be able to say "I am a Son of the Living God."

The masses today worship personality. They worship the man Jesus, confusing the Christ, which is the Illuminated Soul, with Jesus, which was the man, the personality. They believe that their belief in Jesus will save them from their sins, their weaknesses, their short comings, when Jesus, the man, was as they are, He became the Christ, even as they may, by doing the works and living the life as he taught it.

Not having been taught they do not know that the Christ was within, the Soul, of which he so often said: "I and the

Father are one." It is this Christ principle which is within every man and which every man *must* develop if he would reach a state of salvation, regeneration, immortality. This is the work of the Minister in the Church of Illumination, to not only so live as to develop the Christ in himself, but to teach, to preach, and to point the way by which others, through their own work and effort, may develop this Christ Principle into an active, living Fire, the Christ, the conscious, immortal Soul, and thus obtain immortality and the life which is everlasting.

The Minister must be able, through this Light within himself, to demonstrate his "Gift of the Spirit," and also teach others how to develop whatever "Gift of the Spirit" they, by nature, are best fitted to demonstrate.

As I have striven to be faithful to the instructions given me by the Master of this Temple, so shall I strive to be faithful in the discharge of all duties devolving upon future service. Duties are continuous. From the time we take up training, we are marked men and women of whom the world expects much, but once we reach the point where I find myself tonight, we are doubly marked. As workers under the direct supervision and authority of the Church itself, the responsibility seems greater, and, we must be more active in the work, devote more time to it, ever watchful that we do naught to lower the dignity of the honorable position to which we have been elevated. We must aid in maintaining the high standard of our Church, not only among our own members, but to the world at large.

All here this night know that men have prayed as the leaders of the church have prayed: "Thy Kingdom come on earth as it is in Heaven," but have they believed it possible? Have they desired it?

We, of the Church of Illumination, believe it not only possible, but that this Kingdom of Peace and Happiness is desirable. If men would *live* the life as taught by Jesus, as it is taught by the Church of Illumination, it *would come*. The great

world of strife, of hate, of malice, of destruction, can be returned into a garden spot of beauty, and men live in a sphere of peace and plenty. As men become more perfect, all undesirable things will pass away, and peace, happiness and contentment reign in their stead.

To attain this state of being, we must give up thoughts of great possessions, of sin, of sorrow, we must think constructively, and thereby establish within ourselves a sphere, a plan of action, which shall be along the lines of health, of strength, of life immortal.

As we learn to think, to live and act, the Kingdom of God will come to us. As we show to others the result, they will see the desirability of such a life, begin to think and act constructively and find the Kingdom of Heaven.

All things start from the center, and it is from the individual, radiating outward, that the whole of humanity may be saved. Tolstoi might well be called the Christ of Russia, for he radiated the Kingdom of God, and though the government persecuted those who had in their possession any of his writings, nevertheless, against his influence the government was powerless.

We, the Ministers of the Church of Illumination, must set an example for others to follow. As we reach the state of perfection we can draw others unto us who likewise will do their best in order to reach the goal of attainment.

Man is made in the image of God. He is a reflection of the Infinite, possessing the powers and the attribute of God, though in a lesser degree. I believe that through living the life and following the development of the Soul as taught by the Illuminati, man may develop these powers and attributes and become the Son of God.

I believe in the four-fold nature of man, body, mind, spirit and Soul. The body must be free from disease, and kept free. Disease is not a necessity nor does God desire men weak and

sickly. He ordained men strong and healthy that they might be able to glorify God through such health and strength.

Man is given mind that he may use it to think for himself, to become a free agent. He must not forget that he must reap the result of his freedom, his choice. Man is neither the abject slave of God, of men or of condition, unless he allows himself to become such a slave. All men have God-given free will and choice of action.

The spirit is the life principle and a part of God. Man breathes it and becomes a living being with power to will and to do. All things that have life, take equally and freely of this life-giving principle. God refuses no man.

The Soul is the Immortal part of God. It is that which God plants within the body when he enters the earth life. During earth life he is allowed to do as he wishes with this Soul, to awaken and develop it into the likeness of God, its creator, or allow it to remain dormant to be recalled to the Godhead, not as the Son of the Father, showing forth its glory, but simply as a Spark from the Father which he refused to make use of when the opportunity was offered.

These things I have been taught in the Church of Illumination and these truths will I teach to mankind, that they may come to find God and the Kingdom of heaven on earth.

With these ideals in mind, with a determination to prove worthy, with a heart desire to be of ever-increasing usefulness to humanity, I am ready to take upon myself such obligations as may be necessary in order that I may become a regularly ordained Minister of the Church of Illumination.

SUCCESS AND FAILURE

In these days we hear a great deal about success and failure. What, and who, is the successful man? What constitutes failure? These questions require sincere consideration, and the solution will help us in dealing with the problems of our own lives.

To the average man of today, living in an age of prosperity, the term success is invariably associated with the individual accumulation of material wealth; the acquisition of power, fame, rank or social position. From our youth upward, in the home, the school and the church, we are urged to seek success, to become successful. In most cases this simply means material success.

If a man has wealth, if he is socially prominent, if he has political power, if he stands high in his profession, he is considered a success, though he may, within his heart, feel himself a failure as far as the most desirable things in life are concerned. Many, at the pinnacle of their careers, are unhappy and would gladly exchange their wealth, position or rank for that inner happiness which they miss.

In the consideration of this subject we must keep in mind the dual nature in man, his individuality and personality, or the inner and the outer man. Individuality is the soul in man, the real self, the *man*; that which is lasting and permanent, that which lives beyond the grave. Personality is the shell, the material manifestation of the being within, which is changeable, worldly, that which he leaves behind when he departs this earth plane.

If, then, individuality, or soul, is Man's real self, any suc-

cess of a permanent, lasting and desirable character should be that success which will help to build and unfold and satisfy the soul. A success which encourages personality, vanity, pride, selfishness, egotism, is not desirable.

If success which builds the soul is our highest aim, what is that success? In the last analysis, the goal of all men is perfection. "Be ye therefore perfect even as my Father in heaven is perfect." This is our injunction, our ideal, to become perfect even as our Creator is perfect. Every one desires perfection, although we seek it blindly. We grope in the dark. Men strive to accumulate money. They think money will bring them perfection or happiness. Some seek power, others fame, glory, rank or position, with the thought that these will bring them perfection. All strife, all activity of man is the blind reaching out for attainment of perfection.

What constitutes true perfection? Love and wisdom. When we have these priceless jewels, love and wisdom, happiness is ours. The more of love and wisdom we possess, the nearer perfection we are. Only love and wisdom can bring us perfection and complete peace of soul. No soul completely happy is devoid of love and wisdom.

With this understanding of the most desirable thing in life, the possession of love and wisdom, we are better prepared to discuss success and failure.

If perfection is our goal, does money alone constitute perfection? Can money buy love and wisdom? Never. Think of the many men rich in material possessions but poor in happiness. Think of the many women plentifully supplied with money, but denied love. Does money fill the aching void in their hungry hearts? If man makes money his God; if man spends his life worshipping the God of Mammon instead of the God of Love, he finds himself too late in possession of that which he can neither convert into love or wisdom, nor carry with him beyond this plane of life. The seeker after riches, power, fame, glory or

position finds too late that he has accumulated the undesirable things of life. Let us not measure the success of a man by the amount of material possessions he leaves behind him. If a man has not acquired love and wisdom, those possessions become a monument of his failure.

Where will we find love and wisdom? Within ourselves by cultivating the good, the true and the beautiful.

John relates the story of the Samaritan woman who came to Jacob's well to draw water and met Jesus. The Masters says, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The water of Jacob's well is symbolical of material possessions, while the water that Jesus offers is symbolical of the gifts of the soul, namely, love and wisdom. That which we seek outside of ourselves, the waters of Jacob's well, never satisfy us. We thirst again for more. But what we develop and accumulate within our hearts, love and wisdom becomes a living fountain of joy and youth and eternal life.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

A man may be rich today and poor tomorrow. A man may be politically prominent one day and an outcast tomorrow. One may be famous today and infamous tomorrow. Money, rank, fame, glory and intellectual acquirements, are fleeting, changeable, ephemeral and short-lived. Like the tents of the Arabs, they pass away in a night. Earth is symbolical of the body and its desires. Let us not feed the desires of the flesh and the carnal mind. They bring us no permanent happiness. The treas-

ures which you accumulate within your soul and heart, within the kingdom of heaven of your being, goodness, love and wisdom, are lasting and desirable. Neither moth nor rust can corrupt, nor thieves break through and deprive you of such possessions. "Heaven" is the plane of your soul. To lay up treasures in heaven is to accumulate, through right living and by soulual training, the priceless possession of love and wisdom.

We do not mean to lay a ban upon the acquirement of material possessions. On the contrary, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." All things are for man and his proper use. In seeking wisdom and love and soulual development, one need not dwell in a hovel. Always seek the best. A man who fails in a material way usually fails in soul development. The same elements of strength, perseverance and hard work necessary for success on the material plane, are necessary to attain illumination of soul. No man can be successful in soul development and at the same time be a failure in a material way. Soul development aims at perfection on all planes of life, in every department of man's endeavor. If a man strives for the best and highest in life, why should he not possess the best on all planes? Is it written that a man should live in a cave and deny himself the desirable things of life because he follows the golden rule?

Material success alone is not our goal. The God of Love is a jealous God. You cannot serve two masters. If you give your time and energy in seeking the bubble of material success, you will discover some day that you have lost love and wisdom. "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word (soul, love) and it becometh unfruitful."

"Seek ye first the kingdom of Heaven, and all things shall be added unto you."

What is the kingdom of heaven? Is it some far-off unexplored country "from whose bourn no traveler returns?" The kingdom of heaven is the kingdom of man's interior resources;

the kingdom of his own inherent powers and capacities and capabilities, the kingdom of Divine possibilities with which he is innately endowed. The kingdom of heaven is the plane of soul consciousness, or the consciousness of sonship with the Father.

What is meant by the injunction to seek the kingdom of Heaven? It is "to seek to unfold, to cultivate and to develop the powers and the capacities of man's interior kingdom; to investigate the province of his own inner resources; to bring these latent powers into a state of dynamic efficiency; to realize that all things are within the individual being—all powers, all talents, all needful resources, ready to be made available and productive."

"The purpose of seeking the kingdom of heaven is that he may make use of his inherent powers and faculties in the affairs of life. The Divine decree, 'Seek ye first the kingdom of heaven and all things will be added unto you,' virtually means, develop the powers of your own kingdom and make use of them in rendering worthy service, in accomplishing worthy ideals, in executing worthy plans, in achieving worthy success in every department of your interests."

To seek the Kingdom of Heaven is to seek harmony of training, living and developing. It means the equal development of the whole individual, material, mental and spiritual.

Why shall we first seek love and wisdom? Because they are the hardest to obtain and require the greatest amount of expenditure of effort, perseverance and indomitable will. In seeking love and wisdom, or the kingdom of heavenly perfection within the sanctuary of our inner being, you will have developed your faculties mastered your selfishness, weeded out meanness, evil, lust, jealousy, hate, laxness and inefficiency—in short, you will have become a successful man, and all things will be added unto you. Man's worst enemy is himself. If he can master himself, and obtain the kingdom of heaven within himself, he will

have become master of his environment. If you can obtain the higher you can obtain the lower things.

If a man possess love and wisdom, he has those qualifications which will attract to himself all other things. Today, the majority of mankind seek the lowest things. They spend all their time and effort in such seeking with the result that, at the brink of the grave they realize that life has been a failure instead of a success.

In its last analysis, there is no such thing as failure, with one exception. If a man has through wrong living lost his soul; if there is not a spark of goodness left within his heart, he is indeed a failure. "The soul that sinneth it shall die." Complete loss of individuality is indeed a failure. He has ceased to be an individualized entity. But as long as there is a spark of goodness left, no man can be counted a failure. Man passes from one condition or state of being to another, from good to bad, from bad to good. If some good remains in the individual, he has any number of chances to make good. That spark of goodness, no matter how small, is an urge in his heart to help him into better states of being. It is his redeemer. "Though your sins be as scarlet, they shall be as white as snow." God is merciful and gives man innumerable chances to make good. If an individual commits error and sin and seeks the wrong ideal, it is more often fault of the mind than the heart. He has simply allowed his carnal mind to lead him astray.

What we popularly term failure may be a stepping stone to success. Failure is a test, a trial, wherein we are measured, where we learn to know our weaknesses and shortcomings, and thereby derive valuable lessons. If a man has discovered his weak points; if he has learned a lesson which has brought him wisdom, is he not the gainer? He is that much nearer success. If misfortune, adversity, temporary deprivation, trials and tribulations bring us love and wisdom; if the possession of love and

wisdom is the true measure of a man's success, then are we a failure or a success?

Nature teaches us through adversity and misfortune. Mistakes are due to some weakness within ourselves. If we did not receive set-backs, how could we learn our lessons? Nature's school is hard, it is the rough and rugged journey of life, beset with difficulties and hardships. On this road we meet many obstacles to progress. They are mere incidents of the day. In the language of Shakespeare, "Sweet are the uses of adversity." The wise student of human life extracts understanding and wisdom therefrom. One learns that of money, business, position and other short-lived and ephemeral and materialistic ideals are not vital. If a man possesses love and wisdom, he is strong and rich and need fear no adversity. He is protected. But without love and wisdom a man is in poor shape to meet adversity. Which is more vital to our existence, love and wisdom, or the possession of material things only? Love and wisdom, the priceless gifts of the kingdom of heaven within us, are with us always, but riches and earthly possessions may come or may vanish in a night.

THE ALL-SEEING EYE

It is written that "*The All-Seeing Eye*, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits."

Mankind has been falsely taught to believe in a God fashioned after their own carnal selves, a God with human frailties and weaknesses; one who is jealous, forgives, rewards, punishes, hates, loves and destroys. According to their conception, He has created the universe but does not live in it. To them He is an absentee landlord and a far away, indefinable personality. A man's idea of God is limitless to his intelligence and scope of understanding. The higher a man evolves in intelligence, the broader minded he becomes. The more he unfolds the spiritual faculties, the higher his concept of God. My conception of God differs from that of my neighbor. It pleases the majority of the race to believe in a God after their own choosing. They expect God to live up to their own ideal of Him but do not live up to God's ideal of them.

If the universe is the thought of God; if it is the image held in the mind of God, then He is the life of that image and He is in that image. If God is *the All*, there is no place in the universe where God is not. To think of the universe or any part of it without God is an unthinkable concept. We say God is omnipresent, and yet consider Him as a person living in a far away place called heaven, outside of the universe, and deny His presence within all, or any of His creation. We say God is life and yet deny that God is within every living thing. We say God is love and yet deny that love rules the universe. If God is love,

then God or Love dwells in varying degrees in every human breast. Love is the law, and the sun, moon, stars and all life obey. That which holds the universe harmoniously together. The attraction of atoms for each other, the orderly revolutions of planets, brings home to us the thought that in everything, everywhere, God, love, life, is in every drop of water, in stones, in plants and in all living creatures. Every center has a cell or nucleus. It is the life of that cell. A man is a combination of cells, he, too, has a center, which is the life of him. And this center in man is love, the Divine Spark, the *All-Seeing Eye*, in varying degrees of unfoldment.

God is the *All-Seeing Eye*. God is omnipresent, omnipotent and omniscient. God is present everywhere, is all power, all wisdom and knows all. He is not only present in the universe but is the life of that universe. Everything that has life has God in it. Man has a soul, a Divine Spark of the Father. It is that in him which feels, thinks, wills and makes of him a thinker, a doer and a creator in a finite way, in contrast to the infinite powers of the Creator.

This Divine Spark of the Father is in the bosom of man's being, and through cultivation and unfoldment of this spark does man reach soul consciousness, or the knowledge that he has a soul and that he is a son of the Father. Then can he like Jesus declare "I and the Father are one." It is every man's privilege to train and develop into a Christ, the only begotten son of the Father, and to consciously feel and know that the *All-Seeing Eye* rests in the bosom of his being.

Our God is as near to us as we wish Him to be. When we recognize that God dwells within us; when we manifest Godly qualities in our relationship with our fellowmen; when we strive through development and training in soul building to behold the glory of the only begotten Son within our own breast, we shall no longer seek a personal, far-away God. Having found Him within, we know that He is always with us. He has implanted

His likeness in every human breast, making us capable of warmth, affection, love, forgiveness and the understanding of virtue. It is our conscience, that still small voice, that approves of good and disapproves of evil. God has not forsaken man, the apex of his creation. It is man who forsakes his God. God is ever present with us, but we are not always with God.

"*The All-Seeing Eye* pervades the inmost recesses of the human heart, and will reward us according to our merits." We cannot hide our thoughts from *the All-Seeing Eye*. It sees and knows all, and no act or thought of ours escapes it. It is our center, it is our real and true self. It is our Book of Life wherein is recorded every deed and thought, good or bad.

If people would only realize the true meaning of the *All-Seeing Eye*! It never sleeps. It sees and knows all. They forget, or do not know, that what they think and do is recorded not only in their Book of Life, but that it is manifested outwardly. The personality of the individual is stamped with that record. It reflects the character of the thoughts and deeds harbored in secret. "For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad."

Most people believe that as long as their actions and thoughts, in church, are Godly, they are living righteous lives and fulfilling all that is expected of them. They seem to think that God, on Sundays and religious holidays, and in churches only, is on the job, watchful and observant; that He is asleep the rest of the time and does not know what His children do and think. Many men of average intelligence do things they know are not right believing in secret that they are not likely to be detected.

The world is concerned with outward appearances and in conforming to accepted standards. Our soul is the one we should please; the one we should listen to for guidance and counsel; the one we should consult in all matters. Jesus, addressing the

Pharisees, said, "Ye blind guides, which strain at a gnat, and swallow a camel." Most men succumb to petty things and wish to appear to advantage before the world. Not a worthy object to attain. In straining for effect; in living up to external standards of a foolish world; in striving for things that count as naught; by so doing they deceive themselves, hide grave thoughts and habits that sap their strength. They strain at a gnat and swallow a camel.

"Woe unto you, scribes and pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also."

Men today dress well, observe correct forms and social usages, make their regular appearances in church, club and lodges, striving with might and main, to live up to worldly standards. Their entire lives are devoted to appearances and observances, not because they feel it a duty, a principle or a soul impulse, but because they are hypocrites. In attempting to fool God and men, they end in fooling themselves. *The All-Seeing Eye* is ever watchful and makes record of their hypocrisy. whether men find them out or not the *All-Seeing Eye* knows.

This is a world of make-believe. Men are particular about the outside of the cup and the platter, but within they are "full of extortion and excess."

The real man is within. *The All-Seeing Eye* is within. God is love, goodness, virtue, purity, health, cleanliness and uprightness. God being within us, in the temple of our being, it behooves us to make clean the inside, to manifest love, goodness, virtue, purity, health and uprightness. It behooves us to cleanse ourselves from all impurities, from diseases of the flesh, from impure thoughts, from impure motives, desires and impulses. When we make ourselves clean within, we are bound to appear clean without. If we control our thoughts and desires, we are

bound to be kindly and lovingly disposed towards the outer world. He who seeks his soul, the *All-Seeing Eye*; he who listens to the small still voice of his soul; he who is guided by his conscience in his thought and deed, is bound to make the best appearance outwardly. We feel the warm hand-shake, we observe the love-lit up face and eyes, we are attracted by the glow and warmth of the exterior of individuals, and we know that the love and warmth and glow is a reflection of an inward manifestation.

"Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Women spend hours before mirrors and in beauty parlors, but do not devote seconds to improve their minds and hearts. No matter how beautiful the exterior, if within we are full of carnality, meanness, darkness, laziness, impurities and down-right cussedness, we are full of dead men's bones. Our interior is like a tomb wherein is buried our character and selfhood. The *All-Seeing Eye* knows.

How foolish to confine oneself to the outside of the cup and platter. Nothing escapes God. It is just as foolish for the gardener to brush the dust from off the leaves of his vine and neglect to water it, as it is for the individual to give attention to the exterior and none to the interior. Start with the interior. Recognize that within, you can discover a well of water which will spring up into everlasting life, bringing you health, happiness, and success.

Nothing escapes your Book of Life. Every thought and deed is therein recorded. Our reward is according to merit. Every thought and deed brings about its punishment or its own reward. The one whose conscience is aroused knows that no mortal punishment can compare to an accusing conscience. Is

there anything worse than remorse? Could any punishment be more severe?

My God is ever present with me. He is the *All-Seeing Eye* that pervades the inmost recesses of my heart, and nothing escapes Him. I, therefore, in the light of this understanding, endeavor to regulate my life and live in accordance with the dictates of my conscience, that small still voice, so that when my God reads my heart, my Book of Life, He will find it without blot. In my heart, in God's garden, I desire to plant roses, not weeds.

Do not fool yourself. Do not think and do with an eye to public opinion. Do not lead the world to believe you different from what you are, for Time will betray you. The *All-Seeing Eye* within you, your conscience, is never blinded to your hypocrisy, your evil thoughts and deeds.

Understanding this, be watchful, careful in thought, word and deed. Let them be of the character and type that will meet with the most exacting demands of your conscience. Pity the man whose conscience accuses him. He will have no rest until he repents and makes reparation, until he pays the "utmost farthing." Happy is the man whose conscience is clear. He needs no worldly commendation for a well spent life. The *All-Seeing Eye* has stamped His approval upon the heart of that man, and he enjoys the peace and happiness that passeth understanding.

Remember in your development towards higher selfhood, you will reach a plane of being and consciousness where you will be able to look within and read your Book of Life. Let us hope, you will find your record a worthy one. But woe unto the man whose record is black. It will not be well with him.

EUGENICS

AS TAUGHT BY THE SACRED COLLEGE

The average person of today imagines Eugenics, the art of being well born, a new science, though the majority of men have not as yet been introduced to the word. Yet Eugenics in mystic form is as old as the world, the science of the Elder Golden Age when Enoch walked with God, and was not for God took him.

It is the basis of the mystery surrounding the mighty races of the past which rose to prominence recording individual and racial names in sublime philosophy or poetry; the basis of that might under whose power rose architectural master pieces and feats of engineering skill as yet unequaled; the basis of the art of those ruined palaces and temples to which we bow in awe. These great races rose like wave crests on the ocean to sink again into oblivion. Their rise was due to Eugenics and their decline the result of the neglect of that science. This is true of ancient Egyptian, Chaldean, Babylonian, Accadian, Sumerian, Indian, Persian, Greek and Roman civilizations.

The difference between Esau and Jacob can be traced to Eugenics, the rise of a new race with Jacob, the decline of the old with Esau. Out of Jacob came the mighty Greeks. Plato alert to the preservation of the "glory that was Greece," decried the enlistment of the finest of the young men to be exterminated in the wars, leaving the degenerates at home to become fathers of the next generation. He demanded purification of state, race and society but his was as a voice in the wilderness, Greece fell into the hands of false prophets and leaders and the scepter passed out of her grasp. Today her ruins speak of the age of Plato and other apostles of Eugenics.

Early Rome was peopled with a tall, blue-eyed race of magnificent proportions and virile power whose origin is veiled in myth. Overwhelmed by luxuries, degeneracy flourished and the mysterious northern races pouring forth from Scythia (the same workshop of nations that had produced Mede, Persian and Greek) found Rome an easy prey. Rome considered them barbarians, but succumbed to this superior race. From the burial place of races sprang the Anglo-Saxons to carry forward the evolution of the house of Jacob and Israel.

The Anglo-Saxon race differs from all others. It has the peculiar power of revivifying itself. This power is that of Eugenics, the basis of the so-called pagan religion under which Greece, Rome and the Anglo-Saxon and northern nations evolved, or perfected themselves, physically and morally. The pagan religions contained this needed knowledge, but christianity and ethics have so long been divorced that we think of Eugenics as a new science and speak of it with bated breath.

Where is the lost secret of scientific race evolution that shall rid the world of the sub-normal and defective? The Anglo-Saxon races have come to a parting of the ways and christianity faces a tremendous crisis. The sex and soul question must be met and answered.

very curious!

In 1856 Dr. P. B. Randolph, later Supreme Grand Master of the Rose Cross Order, began the first eugenical instruction in America. Church and society were shocked and indignant. Those whose nefarious trades and practices were threatened, encompassed heaven and earth to secure his persecution and prosecution. Dr. R. Swinburne Clymer published the first eugenical paper of recent years, from his own books, which had been published upon this question. Criticism, persecution and the hasty arming of the forces of evil were his reward. His books on this vital subject are today barely permitted the mails, although books of like character whose subject matter has been taken from his are in the hands of the people. But the world

moves on and the people are awakening to the terrible burden of excessive taxes for institutions which care for the derelicts of the nation. The masses are asking why God sends the curse of degenerate children upon them. There is but one answer: "As ye sow."

America, culmination of Anglo-Saxon, haven of the oppressed of every land, is that Shiloh which shall become the altar of the world and the Israel of the races. Her strength is made up of currents from all races and peoples. Beginning a tiny stream with the Pilgrim fathers it is now as a multitude of torrents pouring through her seaports. From this shall evolve the new race so long foretold by seer and prophet. It will be the most important race ever incarnate upon the planet. A race of heroes fitted to produce a race of gods such as those of which we read on ancient monuments, those who walked the earth with Enoch and Melchisedek.

Eugenics is not a word to hesitate over, but to scientifically pronounce. It covers the teaching necessary to solve the problem before us concerning the great cosmic force of the universe, the universal Christ Principle which surges through every solar system and every living thing upon it from the Great Center to the farthest circumference. Sex is soul, and spirit springs from soul surging out from the Central Soul as the Christ and third person in the Trinity. We incarnate a soul-spark and a trailing spirit around it, while the animal has only the spirit. Why should we fear to analyze this force from whence we spring, that force which makes us as the angels if we train and build it in purity, or like the beast, yea lower, if we debase and lose it?

The ordinary physician grasps only the physical, while the impractical meta-physician gropes blindly after a dream he will never realize. But to the Rosicrucian, Eugenics means the difficult combination of the mystical and the practical, covering

as it does the four planes of body, mind, soul and spirit and must recognize with Wordsworth that,

"Not in entire forgetfulness, and not in utter nakedness
But in trailing clouds of glory do we come
From God who is our home."

The minds of parents must first be directed to the beautiful and mystic existence of a soul which they may incarnate, as well as to the perfect body they may prepare for its habitation through Eugenical laws. One perfectly born child is worth an asylum full of defectives. To the child the birth brings the opportunity of a lesson in soul-building on the earth. Hence parents and those contemplating parenthood ought to receive both the ordinary Eugenical instruction and the mystical, if America is to produce the race of mighty Aryans, that all the world, and heaven itself looks forward to.

Writers on Eugenics are more interested in building a fine physical temple to be inhabited by a strong mind, than in the necessity of a spirit-soul accompaniment. We are flooded with advice as to the mating of the young. We are faced with appalling statistics regarding race degeneration and increase of crime, from allowing the criminal and defective to marry and rear children over whom there is no control save the police or public schools. Yet the defective and the criminal appear in the best of families. Statesmen search history, and scientists inquire in alarm, "What shall we do to save America that she may go forward to her destiny instead of following the effete civilizations of the past ages" .

The answer is that there must be a scientific recognition of soul and spirit; the necessity of love between the parents; their understanding of the gravity of ushering a soul into the world; the soul's pre-existence; the union of the practical and mystical under the care of educators and physicians. Such is the philosophy of Rosicrucian Eugenics.

PRE-EXISTENCE

A writer upon Eugenics recognizes six steps in the ushering in and establishment of a soul. We will recognize five. Nature is merciless in her demand for race continuity. There are laws under which mighty men return to a race repeatedly, or leaving it to its fate pass on to assist newer races. The mother is all important, having much to do in making Dame Nature an ally. It is a matter of indifference to nature whether the babies are better or worse. God has given man free will, making him a sharer in creative power, a little lower than the angels, but far above the animal kingdom, which procreates by instinct, yet never breaks a divine law. As a rational god-like being man stands at the gate of Eden with the two edged sword flaming before him. Will he be master, open the gate and pass in?

The knowledge of the mystic side of the discarnate human being should be in the hands of every young man and woman. Every girl should know how to judge young men and their habits with regard to the children she may usher into the world. As she sows in marrying the tobacco or drug victim, the user of intoxicating liquors, or the dull-eyed, heavy-brained meat eater, so shall she reap in suffering. The beauty of first love should be carried into the marriage relation for the sake of the babies waiting in the unseen. The wise ones of old ordained cupid to symbolize this stage of human experience for this reason, and these little ones should be considered as the young couple slip into the beautiful way of the world. They should study each other as possible companions in parenthood along the lines of education, tastes and the possibility of a permanent love.

Woman is the coming power. She can be trodden under foot no longer and it were well if young men were taught the art of keeping a wife's love, for we have been surfeited with advice on how to keep a husband's affection. No child can be well born of those who fail in self mastery, and when a man's emotions do not overwhelm his common sense his wife's love and

respect are his. Increase of unwilling motherhood, of criminal fatherhood, of soul destroying preventitives of childbirth among those who should become parents, constitutes the worst menace of today. Bound up in themselves, lovers on the primrose path think little of the future save to dread and shudder at the possibility of the discarnate ones joining them, thereby causing sickness and expense. The determination of the young wife to escape motherhood brings the sickness inevitably, because her mind and will are set intensely against it. This attitude attracts to her criminally inclined and willful souls who cause the parents worry and expense, and in the end add to the national burdens. To this attitude of dislike for children, and the propagation of children without love, through mere animal desire, we ascribe degenerates and defectives, murderers and criminals, as much as though they inherited a physically defective strain.

CONTEMPLATION

A master teacher declares that the giving to the world of true men and women is the greatest and most sublime work that man can know; even mastership is second to this. This every man and woman should believe in and live up to. As parents they would not then consider the child a calamity, nor allow him to come to them uninvited. The child who is the welcome baby shows it in face, form and intellect all his life. His ideal has been carried daily in the heart of his mother. She has seen him, kind, unselfish, strong under temptation, honest and whole souled, growing up in her home. She has talked it over again and again with the father, who longed for brave sons and fair daughters as did our Anglo-Saxon ancestors.

These conditions result in the most beautiful children and these become the strength of the nation. The great men and women have almost without exception been born in homes of simplicity and of mothers whose minds were alert and whose bodies were supple and active. These conditions are directly in contrast with the environment inherited by the child incarnating in

our better class homes. The desire of the college bred woman is more along the lines of a continuance of her studies, or the carrying out of lecture or club work, rather than the rearing of fine children. Not until she is faced with the possibility does she turn to the scientific study of motherhood, her mysterious gift from God, and she then also examines into means of control of the function.

In homes where four or five children of unmistakable genius should be expected, we as a rule find one or two, and these of anaemic constitution or highly developed nervously. What part the father may have in this condition through the cigarette habit, late hours and lack of self mastery we leave for another discussion.

In time personal development along spiritual lines will transform these young parents, and when these changes are brought about it will be possible for a couple to desire a child as the crown of their married life, to determine the time of its arrival, and to give to the nation healthy, happy children of physical beauty and mental power. In time these laws will be recognized by the upper classes who will become the instructors of the less fortunate. The first child as a rule is the finest looking and the brightest mentally. More love exists during the first years of wedded life as a rule, but when the laws are recognized love's young dream will continue to the end, and children of finest proportions be the unfailing rule. Love, not fear and dread; love, not sullen rebellion, brings children of fine proportions and mental ability. The devoted love of the parents, and the observance of the law will be the nation's best protection.

CONCEPTION

The thought that a waiting soul is to be brought through the mystic gates of life, to play, laugh, weep and grow into intelligence and immortality and the joy of the care and tender watchfulness necessary to its success, should be the key note to the contemplated conception. Unless the better classes so regard

conception, how are we to expect the uplift of ideals from the lower classes in humbler walks of life? Choose the month, day and hour and with happy, prayerful thoughts, open the gates to childhood. Let no shadow cloud this day of mighty import.

From the time of conception the mother is sacred, overshadowed by the Most High. Like the Virgin Mary and the Christ child, this must be the birth without sin, the virgin birth. Self mastery in conception, as well as in the months afterward, and transmutation of the reproductive force into the spirit and soul forces must be faithfully practiced for the entire nine months, with daily walks and talks, right dietetics, high and holy thoughts. In the end when the hour of fate has arrived, the mother is in splendid condition to make the last struggle to hold the thought of the soul she wishes to call to her, and even though unconsciousness should ensue, the inner consciousness still holds the silver cord of connection with the waiting spirit. One thing should be guarded against at this time, and that is any desire to influence the sex of the child. In the end the mother has called to her the soul she planned for and longed to receive, the soul that is one with her in the highest vibration. A perfect little body must be the result of the months of preparation, and the first cry as the soulspirit is indrawn tells her that it was well worth while.

HOME ENVIRONMENT

Little do we recognize the delicate "trailing clouds" with which the new soul is clothed as it struggles to draw breath through the unaccustomed lungs, and its mind is muffled for lack of brain cells to express emotion. The sheaths of spirit surrounding the unfolding mind are very plastic and of great importance in character building. The years from birth to seven and from seven to fourteen must be carefully watched over if a fine presence and moral character are to result, and the work of pre-natal days be not undone. Certain systems of instruction insist that these years set the whole future of the child.

With the first inquiry the sex question must be lovingly and beautifully taken in hand. Frank discussion of every inquiry, must be had as soon as the mind has awakened and the entire ethical and religious framework must be built upon a firm foundation. Each day must be gone over with the child at bedtime if the mother wishes to establish herself arbiter of destiny. This habit will persist into manhood and womanhood, giving the child a firm anchor, and an increasing judgment between right and wrong. Here the mother will find many a problem of her own ethics to solve before she teaches the child the way to happiness and immortality. Simplicity in environment, healthful romps alternated with quiet hours, habits of neatness, a love for work, self management of small finances, and the absence of multiplicity of toys develops the child along the right lines. Many toys and extravagant gifts destroy invention and ambition. Rich foods destroy health, while the foolish child parties result in a blase attitude by the time the child has reach high school age.

A child's eyes are the thermometer testing the inner life. They are the windows of the soul, and as the little one grows older the mother will keep a jealous outlook for their clearness and beauty. Fairy tales, and stories of the little people and God's helpless little ones, the animals, take a peculiar hold of the young child. These are to be encouraged that the inner light he brings with him may not die out.

"Heaven lies about us in our infancy
Shades of the prison house begin to close
Upon the growing boy.
But he beholds the light and whence it flows,
He sees it in his joy.
The youth who daily from the east
Must travel, still it nature's priest."

Through the wondrous light of other spheres shining out from his eyes the child sees the beauties of nature, and mother is

his priestess and guide. The practical and mystical must now be welded together by her firm hand and the very foundations laid for the bringing in of the next generation in purity, holiness and power.

THE ALL-SEEING EYE

This is an age of Symbolism; but it is also an age in which the symbol means less to the individual than ever before. The teachings of all our churches and fraternities are clothed in symbols of which the masses are taking the "letter" and rejecting the "spirit." There is an inner or secret meaning to every symbol. Especially is this true of the "All-Seeing Eye," which is so generally used, and which is so replete in occult meaning that it has been chosen as the subject of this paper.

Many fraternities use it. But how few men, when looking at their emblems, give serious thought to the real meaning and significance of this most suggestive character! The lives of the thousands who wear this insignia on charm or pin, or who gaze on it night after night in their lodge rooms, prove conclusively that they give little thought to it. For to grasp its true meaning not only implies, but even demands, a system of living and acting which is exemplified in but few lives today. As we follow this matter further, and bring before you the deep and inner meaning of the "All-Seeing Eye," you may say that there are none who do exemplify all that is symbolized by it. Nevertheless, there are such; but they must of necessity be in seclusion, known only to the few, not by any unwillingness on their part to come before the world, but rather by the present attitude of the world itself, which would persecute and ridicule, yea, perhaps even crucify, the would-be benefactor who might attempt a practical demonstration of even a partial knowledge of that which is symbolized by the "All-Seeing Eye."

Do you doubt this? Then please note that there are very few places in the United States where a Soul Science Healer

dares come out openly and perform his cures. He must hide his light behind a Doctor's Certificate, in order to avoid heavy fines or imprisonment. The man who would make the demonstration now, would antagonize the aristocracy and monied interests to even a greater extent than did the Master of nineteen hundred years ago. For, while the dollar was powerful then, there was nothing like the vast fortunes of today, with the combinations and trusts ruling practically everything. While you may shudder, and deny the possibility of a repetition, in this enlightened age, of the scene on Calvary of nineteen centuries ago, yet there is no reason to expect anything different, if occasion should arise. You say the race has advanced. In some directions, yes, most assuredly so. And, while there is a marked advance in many constructive lines, there has also been an advance in the great forces of greed and licentiousness, with which not only the select few, but even the masses of today will tolerate no more interference than would those of the first century, and in all probability, less.

That these conditions will eventually pass away; that the "world religion" is here; that through growth and development of the individual, the way is being paved for the "Great Teacher," is certain. In the meantime, we who are in the vanguard, must patiently strive and faithfully work to hasten the day when all may see and know those noble souls who can and will make the great demonstration. But the time is not yet. And he who seeks material and physical proof of unusual and so-called miraculous power, does but prove his own fitness for occult knowledge. He who is really ready, does not need such proof. He grasps with eagerness and faith such teachings as are given him, thereby showing conclusively that through his own inner development he has attuned his listening ear to catch the first faint vibration of the "Still, Small Voice," which speaks to every man when due preparation has been made, no matter whether that preparation is made through evolution (experience) or by special training.

The many may admire, do homage to, in fact, almost pay reverence to, the man whose mind evolved such a suggestive symbol as the "All-Seeing Eye." But, my Brother, no mere mind ever evolved it. "Flesh and blood" never revealed this symbol to any man. Nothing but an intimate and conscious

relationship between man and his God could have made the revelation possible. Likewise, it is true that "flesh and blood" (the material-physical-sense man) can not reveal things of spiritual significance to man today, by which the writer implies what he now boldly states, that is, the "All-Seeing Eye" is positively and absolutely a symbol of spirituality in man. To hold that it indicates the watchfulness of a far-off God who registers our good and bad deeds in order that we may receive a just reward or proportionate punishment, thereby using it as a sort of temporary incentive to careful action, is of very little benefit, and confers but little credit on the individual so considering it, placing him but a little above the savage who holds a similar thought and regards the "Great Father" which he symbolically worships through his images and fantastic ceremonies.

No date can be determined when this symbol came into use. That it was used by the ancient Atlanteans before the destruction of the continent of Atlantis, is known; and from that time on down through Egyptian history, through the books of the Law of every known religion, has come this ancient symbol, giving additional proof of the ancient origin of the fraternities now using it. But above all things, its ancient origin and present-day popularity are proof positive of a spiritual meaning and significance, the "spirit" of which has been lost and the "letter" retained; for no symbol unless it is of spiritual significance and founded on experience and an actual likeness to the thing symbolized can or will endure, or ever has endured, the ravages of time. The lamb, the dove, the rose, the lily, the serpent, are all well known symbols, and are symbols bearing a likeness to the characteristics symbolized. There is nothing arbitrary about them. Chance had nothing to do with their selection. The "All-Seeing Eye" is perhaps of more ancient origin than the others named.

Now what is this condition, state, thing, call it what you will, which is symbolized by the "All-Seeing Eye?" Most certainly it is God. The Eye is open, therefore it must indicate a "Seeing" God. If this God sees, then it must be for a purpose. And what can the purpose be unless in a broad way we say that it is conducive to better living, as though in constant consciousness of one watching our acts, yea, even our thoughts, that they render us not unworthy of the care and favor of One whom we

recognize as being absolute Good, Perfection, Allah, or any other name whatsoever? This being true, then there must be a purpose in this watchfulness, a result that must not only be pleasing to "Him who watches," but also to him who is watched. He who lives up to certain standards understood to be in harmony with the wishes and desires of "Him who watches," must of course receive a reward. He who violates these standards must suffer accordingly. This much every intelligent wearer of this ancient emblem recognizes as true, and arrives at no conclusion except such as might be determined by mind alone, without recourse to any spiritual or intuitive powers whatever.

This leads to a consideration of mind and its influence on our lives. Until we develop intuition we must depend on mind for all that comes into our consciousness. Through the mind as a medium, that which enters the consciousness is imprinted on the soul, and becomes a part of our immortal selves. Thus is recorded our every act and thought in the "Book of Life." The Book of Life is the soul. And the time comes when every man must read all that is therein. Then how careful we should be, and *would* be, if we realized that our every thought is in reality becoming an actual part of us, recorded in letters of fire in the Book of Life, and that Book our own souls.

If through the use of the mind we arrive at a conception of the "All-Seeing Eye," as indicated above, then all is well, even if for a long time we get no further than just the conception indicated thus far. The individual must receive benefit therefrom, for the very reason that his thoughts are being registered in the soul and are becoming an actual part of him and constituting the means whereby his soul, through registering the direct and accumulative results of his continued thinking, will gradually strengthen and become active as a Center of Consciousness independent of the mind. And through this activity, which we call "Intuition," he will begin to seek and to receive deeper and more spiritual truths, in fact, actual revelations of untold value and practical benefit, not only as regards his spiritual growth, but in all departments of his every-day life.

Many historical instances are given of men who manifested the activity of this Center of Consciousness, that is, the Soul Center, to a remarkable degree. In "Alchemy and the Alchemists," by Dr. R. S. Clymer, may be found many instances. So-

crates possessed this power. One day Socrates met his friend Crito, whose eye was bandaged. Upon inquiring of him what was the matter, Crito told him that, while in the country, a twig struck him in the eye. Socrates then reminded him of how he had opposed Crito's going into the country. After the battle fought at Delium by Athenians, when fleeing with the other soldiers, Socrates refused to go with them when they arrived at a certain crossway. On being asked the reason, he said, "My Daemon deters me from it." It so happened that those who did not go with him fell into the hands of the enemy's cavalry. In his apology to the Athenians for not entering their assemblies, he expressed himself in the following terms: "That which prevented me from coming into your assemblies, O Athenians, is my familiar Daemon, that divine Voice of which I have so often spoken, and which has been so often ridiculed by Meletus. This genius has attached himself to me from my infancy; and when one of my friends is going to engage in some unfortunate enterprise, the Voice obliges me to dissuade him. Timarchus, before leaving Athens, asked me, 'What is your opinion, Socrates?' I then heard the Voice, and said, 'Do not go.' Timarchus would not desist, but went. This is the reason why he said to his brother, 'I am about to die, because I could not listen to Socrates.' Socrates predicted all the important events of his own life. When summoned before the tribunal of Five Hundred he knew that he would be condemned to death even though the penalty of the offense with which he was accused was but a trifling fine. They expected at Athens the ship that was gone to Crete in commemoration of the victory of Theseus over the Minotaur; and so long as the voyage lasted it was forbidden to put any one to death. His disconsolate disciples expected the arrival of the ship the following day, but Socrates told them that she had been detained at sea and would be back on the third day. The event proved the correctness of his pre-vision."

"Appollonius of Tyana predicted future events as correctly as Socrates, and he was conscious of what was transpiring in remote places. While he was at Ephesus, and even surrounded by a crowd of people, he saw and described the murder of the Emperor Domitian at Rome. His prediction was established several days after, when it was learned that the whole had taken

place upon the day and at the very moment and hour indicated by Appolonius."

Joan of Arc was another who had this wonderful gift. By it she predicted future events, all the important happenings of her own life. And through it, she, a woman, led the armies of France to victory, finally suffering death at the hands of the country she had saved, burned at the stake as a sorceress.

We need not go back so far to find instances of this wonderful gift, but may come down to our every-day life and find many of them. One of the most prominent and successful physicians of my acquaintance, while talking on this subject, said: "When I prescribe intuitively I always effect a cure. When a prospective patient comes into my office there is something within me that tells me immediately the cause of her ailment as well as its remedy. If, after listening to her story and asking the usual questions, I diagnose the case differently and prescribe according to my reason and book knowledge, I almost invariably go wrong, as my deductions are apt to be at variance with my first impression of the case."

Women possess this gift of Intuition to a far greater degree than men. What man is there who has not felt the chagrin and mortification that comes when he sees his carefully laid plans and scientifically worked out schemes ending in failure, and a wife or mother gently reminds him, "I told you so." You remember that she did, but she could give no reason, probably said, "Because." And so you, with your science and reasoning, knew better, and went ahead—to failure! First impressions are usually the result of Intuition. How often have you yourself thought, and heard others say, "O, if I could only follow my first impressions!"

Says Dr. Clymer, in explanation of Daemon of Socrates (and the other instances given illustrate this same Daemon): "This Daemon in Socrates was nothing else than what we of the Supreme Orders of today call Intuition. It was called this by P. B. Randolph years ago. This is also the Conscience in man. If man learns to listen to the voice of Conscience, or what is sometimes called the "Still, Small Voice," he will not go wrong, and he will have the same familiar Daemon as had Socrates."

It is the Conscience, the Still, Small Voice, Intuition, call it what you will, which is symbolized by the "All-Seeing Eye."

Now, however, let us ask a few questions. *Where is this Eye?* What is its spiritual significance? What mean the rays of light that seem to spring from it? Watchfulness without a helping hand and guiding power would be impractical. Therefore we ask, has it a guiding power? And if it has, then how do we receive the guidance? And through what means may we come into a practical knowledge of it? What is the reward of faithfulness, and why the punishment of disobedience?

Where is this Eye? Most assuredly it is within man. Mankind has become accustomed to looking outside of himself for help and guidance. He has feared the condemnation of some power apart from himself, and seems determined to look for and expect this approbation or disapproval of a far-off deity, whose chief rewards and punishments are to be received after death. Consequently, he refuses to make application of the teachings of Prophet, Seer, and Master, and come down to the solid foundation of true philosophy and religion. Every Prophet and Seer and Master worthy of the name, and every true philosophy and religion stand on this foundation principle—"the possible Unity of Consciousness in man with the Supreme Ruling Power of the Universe."

"Unity implies oneness. And the only rational explanation of oneness is embraced in the conception of the unity of man with his God, a receiving or implanation of God within man. This inturn implies that he must raise himself to Godhood, which is the reverse of the only other conception, namely, that God must lower Himself to the standard of man. This last conception is irrational in the extreme. And yet is it not this very thing that mankind has been striving to accomplish for many ages? At first thought, you will, of course, say, "No." But just consider a moment.

The idea of the Indian regarding his God is that He is a Great Hunter and a Mighty Warrior. His idea of heaven, God's Home, is a "happy Hunting Ground." Is this not bringing God down to his level? The warring nation prays for the victory of its own armies, regardless of the justice of the cause in which they fight. Is this not making of the Divine Creator a God of War? Is it not an effort to bring Him down to the human level? Do not the masses of today fear the vengeance of an angry God? Are they not daily praying for special favors?

And in doing so, are they not making of Him a Being of Anger and Favoritism? I think so. .

Thus, in the light of these facts, we see that the actual tendency has been to endow God with our own human frailties and weaknesses, even though we did not realize that we were doing so. And, taking the idea of raising ourselves to Godhood, placing no limit whatever on the heights to which we may rise, and taking the "All-Seeing Eye" as a symbol of God, we easily conclude that the "Eye" (God) must be within man. Here we have the answer to our question, where is the "Eye?" If you press the question farther and still ask where is this Eye, then all that can be answered at this time is, "You must locate it if you would know." No man who knows will tell you. And he who does not know can not tell you. Therefore it becomes an individual problem which each must solve for himself. If it is a God Center in man, then it must be a Center of Power. This the many are ever ready to deny, as is proved by their attitude toward those who have located the Center, and who occasionally use the power in healing or in prophecy or for any other legitimate purpose. The popular verdict gradually is that this unusual power is "of the devil." Surely those who say this do not stop to think that they are admitting a divine power to be attributed to the Evil One, and are endowing the "Devil" with a power which they deny their very God.

Therefore it is an all wise Providence that has veiled this Center of Power from the eyes of the profane, those who might use it for evil and selfish purposes. For, mind you, this power is impartial. It simply is. And, as man has been given free will, he is at liberty to use it as he chooses, after he makes connection with it. Under these conditions it may readily be seen why one who knows will not tell him who does not know. A man will not give a child a loaded gun to play with, no matter how much the child may desire it. If he did so, and the child injured itself or another, who would be to blame? The man who gave the gun to the child, most assuredly. The cases are analogous, even though the average man would not admit the analogy, simply because one is dealing with the "seen" and the other with the "Unseen," and the latter he can not comprehend. The same Providence which has veiled this Center of Power from the profane, that is, from the ignorant, the inexperienced,

those who by its use might harm not only themselves but others as well, has, at the same time, by natural law, established ways and means whereby every man may come into a full knowledge of it.

It is here that we drop most naturally into Masonic phraseology, for the reason that in the Masonic Symbols we have emblematically written the entire history of the whole matter from beginning to end. It is only by a strict use of the working tools of this fraternity that we can come to a definite working knowledge of this Center of God Power. To be sure, a man may gain this end and accomplish this purpose, who is not a Mason; but in that case he has unconsciously followed the true Masonic teachings, as understood by those who know the inner meaning of the symbols used by the Masonic Fraternity. Faithful use of the mortar and trowel on work that proves out absolutely "square" and "plumb," is the only way in which we may have revealed to us the absolute Center of that which we have builded, which is the symbolic expression of the great truth that, only by earnest effort and actual work in building into our very lives Honesty, Truth, Self-control, and every other virtue taught in our Fraternities, can we come to a consciousness of this physical and spiritual Center or Place occupied by the "All-Seeing Eye" within man.

What is its spiritual significance? *Light*. Light is symbolic of knowledge and wisdom, and has had the same meaning for centuries. If in reading the Bible people would only read the true interpretations into, instead of passing so many points over without a clear understanding of them, and getting no meaning from them, how much better off they would be, and how much more the Bible would mean to them! The knowledge and wisdom symbolized by Light is all-inclusive, covering every department of life. It springs from the very fount of all existence, and is accompanied by a consciousness of our individual Immortality, which is again symbolized by the Pyramid.

In this we find symbolism physically expressed in the Great Pyramid, located at the exact center of the land surface of the earth, at a point where the sun, when passing the meridian, sheds its rays directly on the center, in such manner that no shadow is cast by that great and apparently immortal structure. Says Dr. R. S. Clymer, in "The Great Pyramid, a Temple of Initiation:"

"A great task, an exalted undertaking, is assigned to him who by nature and training is best fitted for it. For this reason, the divine economy of the universe metes out to Egyptian wisdom and dexterity the honor of perfecting and enduring symbol of man in his work of redemption. Likewise, the wisdom that "causes all things to work together for good" locates a monumental symbol in the land in which, for reasons physical, climatic atmospheric, it is most likely to endure. But there is another, a deeper, reason why the great Pyramid, the mighty Temple of Initiation, should be located at the center of the earth's land surface, and why its apex should annually mark the sun's direct rays.

"In this respect, the Pyramid is a perfect symbol of man when he has reached the state called Illumination of Soul, or Soul Consciousness, or in other words, "has found the Center, or located the All-Seeing Eye." After he has passed through a system of training and self-mastery, after he has endured the tests and the ordeals of such a training, and has perfected in his nature the qualities of love and forgiveness, he comes to the point in his experience in which the Sun of Righteousness shines upon his Temple and casts no shadow to the right or to the left. The Soul within him has become the Sun of Righteousness and perfection. Its rays fall upon the Temple, the purified body, and neither is there shadow nor is there darkness. Man reaches this state only through living the exalted life, and through enduring the tests and the struggles and the experiences necessary to the purification of his nature."

In concluding the article from which the quotations above are taken, Dr. Clymer asks:

"May we look to Masonry in completing the great work, or will it continue to be purely materialistic? Let this be the mission of Masonry, to perfect the work for which its outer symbology stands. Shall it be so?"

While this is truly a Masonic work, the work for which the Mason has made a good foundation when he has completed his three degrees, yet it is also a work for every man, and especially a work for those who have taken up, or who have opportunity and inclination to take up, the special training offered freely today by the representatives of the Ancient Schools, through the Illuminati, Sons of Osiris, Magi, and other Fraternities.

What mean the rays of light which seem to spring from the "All-Seeing Eye?" Again, light symbolizes wisdom and understanding. Here, however, we may take the literal meaning of light, in the sense of illuminating rays. God is Light. From this God Center, this "All-Seeing Eye," spring rays of light; for it is a center of light. And, as man develops into Master Workman and grows into consciousness of this center, his path is illuminated not only by wisdom and understanding but by Light, which becomes objective in proportion to his development, until at last he traces the rays to their source and becomes conscious of the "Center," the "All-Seeing Eye," within.

How do we receive this guidance, and through what means do we contact it? I answer the latter question first. The means are those already stated, namely: a faithful and absolute use of the working tools which are symbolic of physical work and applied energy in our every-day life and action, and the actual building into our lives of these qualities which are characteristic of work performed by a masterly use of Plumb and Square.

To come into a knowledge of its guiding light, to come into knowledge and wisdom, is entirely a matter of growth, and is a co-result with the gradual erection of the Temple, in the building of which there is no sound of hammer. As a further consideration of this same matter, let us give attention to that within man (which I think all recognize as coming "from within"), namely, the Voice of Conscience. The voice of conscience comes to us, or rather, comes into our consciousness, through and by the rays of light emanating from the "All-Seeing Eye." As that which we are building comes nearer and nearer to completion, as we come nearer and nearer to the performance of perfect work, the rays of light become stronger and more penetrating; and therefore the voice of conscience becomes more keen, our sense of responsibility in the performance of perfect work becomes greater, and with this comes a growth in knowledge and wisdom and an increased ability to perform perfect work.

Thus every man who follows the light realizes the truth of the teachings which promise that who is faithful will reap benefit not only spiritually but materially as well. For with the perfection of workmanship comes an increased demand for service and a corresponding increase in remuneration. This is the experience of every Neophyte, and the fact that the conscience

does become more active is admitted by any man who will think. Who is there that does not find his conscience troubling him today for things which a few years back seemed perfectly right to him? If this is true through simply an evolutionary effect, how much greater would be the manifestation if evolution is assisted by special training?

Thus we have answered in part how we receive this guidance, but we have considered only one phase of the question. To be told of our wrong doings is not enough. We must also be guided as to right actions, how to go, what course to pursue. To be warned of danger is not of such great value unless we are also pointed to paths where no dangers lie. That this is also an activity of the conscience is not generally understood, but is nevertheless true. In this larger view, we usually speak of conscience as "Intuition." While, in truth, it is the same Still, Small Voice, call it what you will, it is really Intuition, God's highest gift to man. Through it we may be guided into paths of right, led away from paths of danger, and our lives may be so directed that we shall indeed "walk in the light as he is in the light," and our paths made so plain that "even a fool need not err therein." This, a soul growth whereby we, becoming master workmen, may open ourselves to receive the guidance and instruction of the Master of the Temple, is the way in which we receive the Light of Illuminating Wisdom, symbolized by the rays emanating from the "All-Seeing Eye."

What is the reward of faithfulness, and why the punishment of disobedience? There is no truer statement than this, "Virtue is its own reward." We act rightly, in opposition to a wrong inclination, and there is a compensating "Something," from within, which brings peace and happiness, a reward that can not be compared to the satisfaction following some material reward or even following an expression of appreciation from another. Freedom from an accusing conscience brings perfect peace, happiness, and harmony; and these conditions constitute heaven. Therefore, we may indeed say that Heaven is the reward of faithfulness, a faithfulness that gives freedom from an accusing conscience. Here is no chance for favoritism, no chance of getting "something for nothing." The proportion is absolute. "As we sow so shall we reap." "The glory of Sonship, of Illumination, however, is worth the struggle; and the pain of over-

coming is as nothing in comparison with the exquisite pleasure of Realization." This is quoted from one of our Soul Science Lessons dealing with this subject. The idea of a reward is in itself an evidence of selfishness. And the element of selfishness, of all things, must be rooted out of our lives. That the reward does come is true; but to work for the reward is one sure way of delaying it. "He who loses his life shall find it," is indeed true. Love for the right, love of humanity, to be the recipients of power in order that we may do good with it, is the highest aim possible to man, and is part of the training given out by those who *know*, to all who are willing to obey.

Why the punishment? Simply as a result of disobedience to Law. The Master Builder has laid down certain laws. These laws are absolute and unchangeable. They are fixed for all time. They apply equally to every workman. To disobey them brings each its own punishment, not in the sense that an angry father would punish his child, not as the master would punish the slave, but in the sense of a reactionary effect, which must, by law, follow a corresponding cause. This is known as the Law of Karma, the Divine Law of Cause and Effect, expressed in the Old Testament, "an eye for an eye, a tooth for a tooth," and in the New Testament, "as ye sow, so shall ye reap." Therefore we are punished by our sins and not for them. If in our building we have made miscalculations, if our work is not plumb, then we have imperfection as a result of disobedience to Laws which it was our duty and our privilege to know. The fault is with no one but ourselves, and is not due to any lack of favor or justice on the part of those who have the work in charge. And failure to receive as much for our labors as does the man whose work has proved out plumb and square is a matter of strict justice. The failure is due either to unfaithfulness or to lack of sufficient time spent as apprentice; but in the building there is ample time given for all to become Master Workmen, provided they give faithful and careful attention to the work as it is laid out for them. For, mind you, this is an individual problem. Each is building his own Temple, the Divine Temple of the Soul, of which the outward temple is but a symbol.

In conclusion, should we not all get down to a deeper study of our symbols? Should we not make them mean more to us individually, instead of being so proud of the great principles for

which our Fraternities stand as a body? Should we not seek until we find? Should we not "knock until the door is opened" in more than a symbolic sense, yes, until our understanding is opened? Even until the divine rays of light and wisdom flow into our minds and souls? May we not feel that inner urge which will lead us on to lives of usefulness as teachers and leaders of men, who are seeking that which they know not, and yet are seeking. What a mission, what an opportunity we who have entered this path now have, in that we may help others on the path, thereby hastening the day when we shall in truth realize and know that we are children of the Pure Light known to all true Initiates—even that which is symbolized by the "All-Seeing Eye," and is known by those who possess the long lost "Word."

EUGENICS

AN OUTLINE OF OUR TEACHING ON EUGENICS

Eugenics has become a popular theme. Authors are publishing books on this subject; scenario writers, by means of the films, are endeavoring to bring its truths before the people; and educational authorities are in a state of agitation. The people are awakening to the realization that false pride and modesty will not save them, or the children, from those crimes which leave their marks upon the race generation after generation. In every state and city, our insane asylums, our houses of prostitution, our penal institutions and our hospitals are, for the most part, filled with the victims of venereal diseases. Can we look the facts squarely in the face and declare that we know Eugenics? Have we a religion or philosophy frank enough to teach us those truths the need of which will help us perfect our bodies, minds and souls? This subject, so vital to our life and happiness, is falsely considered too delicate of general consideration. Why feel ashamed to discuss that which is the essence of your life?

How are we as Soul Scientists to help mankind? Creative force and power has always been abused. Young women are afraid to enter matrimony because they have been told of the dark side of the subject only. They know that lust prevails, that the animal nature is uppermost in the man whom they are about to wed. Why wonder that young boys perform self-abuse? What is the cause of it? It is due to ignorance on his part, and on the part of the mother whose maternity was forced upon her. All children not love children are sexually and mentally weak. The

foolish, weak-minded and imbecile are the offspring of this condition. Shall we who see light, permit these conditions to continue which pulls down humanity?

Soul Science will present men and women who have mastered this all important subject of eugenics, and they will strike at the heart of this evil and help those in darkness. Pure religion, as taught by Soul Science, has incorporated sex hygiene among its teachings. Moses taught it to the Jews and the Master Jesus to his followers at a later period. But the modern church has lost the spirit of true religion. People are as sheep without a shepherd, without true guidance on subjects most vital to them. The world is now asking for help and they shall receive it from Soul Science.

Throughout the country, public and settlement workers have been endeavoring to arouse interest to bring about the introduction of Eugenics in the public schools and colleges. While admitting the need of this instruction, it is not considered advisable to teach Eugenics in our public schools. The reason is not difficult of comprehension.

Eugenics should not be taught from the physical standpoint only. The mind and soul are to be considered also. The average school teacher knows nothing of this subject. How can she enlighten the young? A school for mothers and fathers is needed. When parents are taught moral responsibilities to themselves, their children and their fellow-men, the problem of eugenics will be solved. When boys and girls reach adolescence new sensations are experienced, and it becomes a matter of delicacy on the part of the teacher to handle this subject.

From infancy boys and girls should play together. Mothers should take upon themselves the instruction of the girls, and fathers that of the boys. Mothers and fathers should not hesitate to discuss sex topics with their children. If they do hesitate, children will come upon facts from an undesirable standpoint. If parents keep their boys and girls apart and refuse to

instruct them in Eugenics from the highest standpoint, the children may grow up performing acts of such baseness that parents and society, will scorn them. Are the children, or the parents, to blame?

The first consideration is due the body. Few mothers make a study of dietetics. They eat and drink that which satisfies their cravings regardless of food values. Care must be exercised by mothers in feeding children. The same rule applies to adults. Food and its chemical action on various organs must be studied. Some one said that if we had more real mothers we would not need reform institutions. Pre-natal education and correct training after birth and will do away with many institutions for the supposed prevention of vice.

Children eat too many starchy foods, and too many sweets, such as candy, cakes and rich deserts. They should have, at each meal, an eliminator in vegetable form such as spinach, tomatoes, etc.; a nerve food such as barley, rice or grain. Baked potatoes are preferred. Fish and eggs several times a week are good. Fish are rich in phosphates and feed nerve tissue. Raw eggs are also nerve builders. Do without meat, coffee, tea and alcoholic drinks.

The growing child and adult do not need meat. Meat stimulates the passions. One stimulant calls for another. Meat prefaces a craving for coffee, tea, liquor, and tobacco. Abolish meat from the table and other stimulants will not be required.

Proper combination of foods is necessary. Pure food tends to pure thoughts. You cannot expect to overload your stomach with impure foods and possess an active mind.

Next to the question of food comes that of bathing. No matter what the age, children should be taught to take a cold bath every morning. It strengthens the body and adds to the vitality of the child. Once or twice a week a warm bath should be given for cleansing. Once a week at least an internal bath should be given. This is a wonderful tonic preventive against

colds. Proper care of the child from the beginning will be productive of a strong body, a healthy, active mind and the child will be immune from infections without resorting to inoculations.

Breathing is another important matter. Teach the children to rise early and before taking the cold bath to take long deep inhalations. Teach them to begin the breath from the abdomen and gradually fill the lower, middle and upper parts of the lung in succession, hold the breath for a few seconds and then exhale slowly. Practicing this breathing every morning for five minutes will add greatly to the health of the child.

Much stress is placed upon the care of the child's body. The nervous system depends upon the health of the body. A healthy body must support a healthy mind. How can the mind be active when the nervous system is weak and starved?

Prayer should be taught every child. Teach the children to pray before each meal, and to feel thankful for all they have received. Teach them inspiration and aspiration for greater things in life. Teach them kindness, gentleness, love for animals, love for all God's creatures, love for other children, love for God and respect for parents.

The above statements are applicable for girls and boys. We will now suggest special attention to the girl.

How many mothers realize their responsibility? How many mothers explain to their daughters at the age of twelve what will presently occur and what they should do in their personal care and attention? Few mothers face this matter squarely. They say "how can I?" But when a misfortune happens they have no one to blame but themselves. The child is not naturally bad.

Right here, mother, lies your duty. As the bust of the girl begins to develop, it is your duty to instruct her. At this period in the life of the girl, a certain listlessness is noticeable. Some develop at eleven, others at fourteen. Inform her that the men-

strual period is a cleaning out process in the female, a means by which nature assists woman to rid herself of impurity. Teach her how to protect herself. She should not take cold baths during the period. A warm sponge bath every day will do. She should protect her feet from water during this time. Twenty-four hours after the cessation of the flow she can resume her bathing.

Above all tell her that now she is a woman, and will experience new emotions. She will long for admiration and compliments from the opposite sex. With the coming of the menses the passions are aroused and most girls fall because they know no better. Tell them of the dangers that lie in their path. Keep their hands busy and their minds occupied. Occupation is the best safeguard against indiscretions. Teach them to do, to work and to learn. Have them look upon boys as brothers. What they would not discuss with a brother they should not discuss with other boys. Mothers should always encourage confidence. Invite them to tell their secrets. Open your homes to your daughters and let them entertain their boy friends. Be a companion, not a stranger, to your daughters. Don't take things for granted, don't wait for vulgar profane companions to instruct your daughters on personal, vital questions. Don't think she is old enough to know better until you have done your part. Through ignorance she might fall. If she does, you will be equally to blame. Ignorance is no excuse.

As the girl grows older, speak to her openly and kindly of the things that concern her future welfare. Give her knowledge of the intimate relationship of man and woman and safeguard her future.

If mothers give their girls early training, when the time comes for girls to "keep company" with young men, they should be instructed in the duties of a married woman. Teach them that marriage is holy and sacred and that God recognizes only those that are begot in love. Tell them the mysteries of the first

night and what she will encounter in the bridal chamber. If you don't, someone else may, and it will not be as sweet and sacred as coming from the lips of her mother. Why should you blush at that which is the foundation stone of your daughter's happiness? Why should you allow her to enter the bridal chamber ignorant of the act that is to take place? When your daughter is engaged to marry advise her to discuss with her fiance those things pertaining to their future happiness. In this outline we cannot give instructions to the couple, but in our secret fraternity there are instructors in Eugenics who will gladly give all necessary information to those about to enter the sacred relationship of matrimony. These instructions are private and given only to those who desire light, love and knowledge of a better, nobler and purer life.

It is advisable that the father instruct his son as the mother does her daughter. We must do away with the double standard of morality; that standard which has lowered womanhood in the eyes of man and degraded manhood, causing disease, immorality, licentiousness and pollution of married women, and weak and sickly offspring. Fathers should watch their sons as mothers do their daughters. When they reach the adolescent age, fathers should answer sex questions and prepare him for the marriage relationship. They should teach their sons respect for true womanhood and the desirability of purity in manhood. True manhood means the championing of womanhood. Every boy should be taught to protect womanhood from white slavery, from immorality and from debauchery.

Fathers should watch their boys and guard them against self-abuse, that arch-enemy of manhood. Some young men have pimple faces. This is due to improper eating, breathing, bathing, lack of outdoor exercises, and passion that is uncontrolled. In all sincerity they consult their family physician. Horror of horrors! the physician advises the innocent and ignorant boy to seek company of dissolute women. For such advice they accept

a fee and start that boy on a career of lust and licentiousness. Instead of advising the young man in correct living, self control and plenty of out door exercise, the modern physician starts him on the road to destruction.

Instill in the minds of the boys healthy and loving thoughts. Create in them a desire to love all things, for all things were made by God in love and for true love. Bring up the boys in virtue and purity as you bring up the girls. Teach them true companionship with the opposite sex. But caution them against familiarity. Take your sons to the homes of fallen women; to the hospitals and retreats for unfortunates, for crippled and sickly children. Show him that these are the results of man's brutality to womanhood.

Show them the results of promiscuous cohabitation and adultery. Teach them that the commission of the act with impure women results in sin to them, degrades them, and brings about disease, loss of mental vigor and sex power and blunts their moral make-up.

In the consideration of the above, we can readily understand that this subject cannot be properly and advantageously handled in the public schools. It must come from the heart and mouth of parents to their sons and daughters.

Soul Science aims to teach to the individual personally; to show man the light, the truth and the science of soul. Man must be taught how to use the creative powers for right living. He must be taught that a marriage though performed by priest, minister or rabbi, if not united in true love, is not sanctioned by God.

We, Soul Scientists, have teachers in our Sacred College who have been trained in life's experiences and are fully capable of teaching those who could come to us for instruction on the fundamental laws that govern true marriage relationship. Our instructions cover the fundamental laws that concern the welfare and betterment of the race. They are prepared for those who

contemplate marriage, for those who are about to become parents and for parents who have children to bring up. We teach the young married couple the true understanding of the marriage relationship that they may not enter it in ignorance. In this way they avoid the suffering and the pitfalls of their fallen brothers and sisters.

We are going to help the race and the coming generations to understand the Law of Eugenics and Marriage. When we have eugenic marriages we will have a healthier, nobler, purer, happier race.

OBEDIENCE

If there is any one quality more to be desired than another in childhood, it is obedience. The child may be intelligent, and beautiful in face or form, but if disobedient and self-willed we are repelled.

This is also true in the case of men and women who place themselves under the teaching and instruction of a master. On the ratio of our faithful and willing obedience will be our development from that which is undesirable into that which is loving, kind and attractive. If we are obedient to the voice of God within, we reach our highest ideals. It requires tremendous effort. Think not that it is sufficient to have put forth our very best effort. It must be renewed daily, hourly until we have mastered self. Unless we overcome evil, it will overcome us. We alone can make the decision whether we will be master or slave. All any one can do is to point out the way to us. We must develop our own character. Only by being obedient to the voice of God within, can we hope to overcome the carnal nature. The selfish self does not want to listen to the voice of God. It is impossible to hear this guiding voice of truth unless we become as a little child, humble and willing to obey, whether the reason is apparent or not. The potter can not use the clay until it is made pliable. When this is accomplished he can mold and fashion it into whatsoever is desired. So it is with us. If we desire to reach Illumination we must be willing to obey the instructions given us by one who knows. We must not only have faith, but must be willing to *do* the works. We receive only that which we merit. No one can say this is not just.

There are many things in the world to dazzle the eye of one with no real aim in life, but to those who understand life's real mission, there is no attraction. They are following the *true voice* know the good from the evil, the false from the true. We are building day by day a temple that knows no decay, no death. We do not have to seek entertainment to pass the time. We have no idle hours, for we have become conscious of the purpose of life. We place high value on the opportunities which afford the development of our entire being, for this alone can fit us for a higher life. Those who seek the higher life are too busy in serving humanity to while the hours in idleness. Their time is given to the uplift of their fellow men here and now. They continually interest themselves in doing the works of the Father, helping to alleviate pain, sickness, and sorrow. They are ever willing to help their neighbor in need or distress. Hand and heart goes out in compassion and assistance to the fallen sister, who thru error or ignorance, or deception, has sacrificed her purity on the altar of lust. They are ever ready with counsel and assistance to guide and retrieve the younger brother from evil and destructive habits.

Understanding comes to him who follows the higher life. With God there is no respecting of persons. All are equal before him. He knows that though a brother or sister may be low and degraded, yet in him, or her, there is that Divine Spark, which if awakened, will lead him to develop the Soul, or Christ. It is his duty to give assistance, encouragement, and love to warm the heart, to lift the burden of a brother in distress. Some desire the attainment of the higher life, but do not know how to begin. If the desire is strong enough, we will follow eagerly each ray of light, each word of counsel. When we desire truth above all things and are willing to follow it at any cost, the way will be opened to us. In ministering to others unselfishly we receive individual strength, wisdom, and power. In doing for others we

develop ourselves. To bring forth the Soul, to attain soul illumination, we must individually put forth the effort.

What disappointment at the end of our earth journey, to discover we have rejected, or neglected to make preparation. As the shades of evening gather round us, we realize lost opportunities; that our allotted time on the earth is past and, at the parting of the way, we know we have failed. All regrets or remorse, avail us nothing. We were not interested. We preferred to spend our time as suited our own inclinations.

We allowed others to do our thinking and our work. We drifted. No matter how terrifying the truth, when we face the judge of our own accusing conscience, the blame shall rest where it belongs. We shall see our whole life stretched out before us like a panorama, the Book of the Soul shall be opened, and then we shall know how utterly we have failed. Will sorrow avail? This is the ripened fruit grown from the seeds that we have sown. This is our own fruit, our own selection, our own choice. "Like produces like." Why can we not heed the warning that as we spend our time, as we use our talents we are either building or destroying our Soul? It does not take a seer, or prophet to tell the drifter what the harvest will be. No distinction can be made between the indifferent, idle, drifting creature, and the willfully disobeying one. They are both on the same path. The one will face the judge of conscience and answer for what he did do; the other for what he failed to do. Beware of an accusing conscience. There is no escape from it. It is the Accusing Angel, the Judge upon the throne.

One can not conceive of anything more beautiful than a strong, healthy individual, with a clean mind, a pure heart, manifesting, in thought and deed, the Christ within. A Soul, using personality and the earthly body, as an instrument through which to bring light and love to those in ignorance and darkness; those who have never felt the wonderful power of love, the pure God-love thrilling their souls.

In the spring time, when nature blooms in all its splendor and beauty, have you risen at the dawn of a May day and walked among the trees, the grass, the flowers, and heard the birds singing beautiful melodies, all expressive of the love and happiness of their creator? Have you watched the sun as it slowly rises in all its majesty, shedding a halo of light and warmth over all the earth, dispelling, as if by magic, all gloom? Could you stand and view this picture and not respond to it, to the very depth of soul? Could you not feel a desire to know and love the Creator of all this beauty? They are just a faint suggestion of the beauty and happiness that is in store for us when we can understand the meaning, or find the source, of these beautiful things. Let us liken the spring to youth, fresh and beautiful, and happy. Life stretches out before him, full of possibility and energy. This, if properly directed, becomes a thing of beauty, a magnificent power, even a son of God. He feels a consciousness of something, some unseen force, back of it all, feels that every thing in nature is in harmony, the trees, the flowers, the music of the birds. All is harmony, all save him. He, alone, finds himself inharmonious, out of tune with nature. He, above all other created things, has the power of choice, of obedience or disobedience, to his Creator's laws. He, alone, has no song in his heart. There is discord, discontentment, unforgiveness and unhappiness. If he will but open his eyes and read a lesson from the book of nature, he will not have long to search for the reason of his discontentment, his unhappiness, his sickness and failures. He must understand that he is individually responsible for all desirable or undesirable conditions in his life. He is his own judge. True understanding comes to all who really desire it and are willing to prove themselves worthy. Preparation to receive the Truth depends entirely upon the efforts we put forth to attain it.

This can not be accomplished in an easy or indifferent way, in a day, a month, a year. The careless, the indifferent, the lazy,

will never obtain it. Only he who strives continually and is obedient to the light he now possesses can hope to come into fuller knowledge. When our "spiritual eyes" are opened, then carelessness is changed into intense desire; indolence, to energy; indifference to concern. We need no one to urge us. We gladly welcome and appreciate any means that help us develop, to bring forth, this wonderful power within us. Labor becomes a pleasure when we discover it as a means to an end, and that end the perfection of the entire being. If we are not willing to follow what light we may already have, we make no progress. This is demonstrated in the parable of the Talents. If we fail to use that which we now possess, even that shall be taken away and given to those who will use it. To the disciples who asked Jesus why he revealed himself unto them and not unto the world, he said, "Blessed are your eyes, for they see, and your ears for they hear." They proved to Jesus they desired the truth, by their willingness to forsake all and follow Him, by their obedience and self sacrifice. They were willing to labor for that which they desired, to prove their faith by their works. So it is with us. We shall never be able to understand the nature of our beings, or rise above the ordinary person; we shall never be able to reach the higher goal for which God intended us until we become as a little child. We can not hope to find the truth until we lay down pride, self conceit, and arrogance. We must be willing to strip ourselves of everything and stand before him naked, in humility, recognizing in him our Creator, our Father. With the consuming desire to know him, to know the mysteries of our being, we shall find that light which we seek.

There is no language known to man whereby he can express to the world the great truths revealed to the faithful in heart. It must be lived. Words are empty and meaningless when we try to express the love of God, the Father. We think of the ocean as being broad and deep. It is only a drop in comparison to God's boundless love, and this love is for all who will accept it.

None are debarred or rejected who come in the right spirit, none have failed to receive their heart's desire.

All who take up their cross and follow the dictates of the highest within them, the Christ, shall find a new world opened, in which are all things needful for comfort, happiness and success. No one can explain this to the world. Each one has to find it for himself, through desire and effort. We have so often heard it said by those in trouble, "If I had only listened to the voice of conscience I would not be where I am today." We have only to look about us to realize the results of disobedience. There are those who disobey the laws of health; those whose bodies are sick and racked with pain; those whose minds are disturbed and distorted. They are not capable of recognizing goodness and purity.

We never rise above that which we are able to think. We make our own beauty or ugliness. Every human being carries a reflection of his life in his face and attitude. Upon our features the fine chisel of thought and emotion are eternally at work. The beautiful in Soul are never desolate. This beauty comes only to those who live the life of love in obedience to the law of God, directed by the voice within. In following the soul we learn to forget self, and develop, bring forth, that which is unselfish and noble within us.

When the mind becomes awakened and we realize that lying dormant within us are all possibilities, all power, nothing becomes impossible for us to attain. Even our most lofty dreams may be realized if we are willing to put forth the effort.

"As a man thinketh in his heart, so is he."

The beginning of the higher life is the beginning of the unfoldment and development of this wonderful power within us. If we desire to become perfect, we must say with Florence Nightengale, "I will not refuse God anything." We must be willing to take a firm stand, array ourselves against the evil forces within

us. Evil has had full sway in our lives so long that it will not be easily routed out.

Its combined forces are strong and powerful, and desperate. But those who follow the guiding voice of truth become wise and Powerful Masters, able to conquer all enemies and make them servants. It requires watchfulness and prayer, for evil forces are subtle, wily and treacherous. They imitate the good so cleverly they succeed in deceiving us many times. Know them by their fruits.

For this reason we are told to watch and pray. Sin is broken law. In perfect obedience only to all the knowledge and light given us, are we able to overcome evil transmuting it into purity and love.

A life directed by the Christ Spirit, is the "Great Life" that life of which we have dreamed, made real and practical. We may all live that life, here and now, while in the body.

THE CHRIST BIRTH

If but one power created the universe, can anything be separate from that power? Can a lesser power overthrow it? As we believe God to be Omnipotent Power, are we not inlets then of this power? Do we not possess this power, and can it not be turned into a fountain of blessing for ourselves and fellow men? Is it not our power for the accomplishment of every duty of our daily lives?

If God is Omniscient, the All-Wise, can there be any wisdom outside of God? Can ignorance dwell where God is? Knowing there can be no separation from God, we must realize that within our spiritual selves there is unlimited wisdom and light ready to shine forth, to illumine our minds, giving both knowledge and understanding. Therefore, if we have thought ourselves ignorant and stupid, has that not been the means of limiting our capacity for receiving wisdom?

If God is Omnipresent, pervading all time and space; then are we not a part of that Presence? If He is All-Powerful, All-Wise and All-Present is He not the Presence, the Wisdom and the Power of our own individual self, and are we not a part of Him?

There can be no separation from God. As a part of Him there is inherent within every man, God-wisdom and God-power. It is only man who limits his possibilities of power and wisdom by creating an atmosphere of ignorance and failure about himself. Once he fully realizes that God is indeed Omnipotent, Omniscient and Omnipresent, being All-Power, All-Wisdom and All-Presence, he will dispel this atmosphere of ignorance with the light or understanding and recognize his relationship to God.

It is this inherent God-power and wisdom within man that has been called the soul, or the God within man. Its state of development, its unfoldment into Consciousness, or Illumination, depends entirely upon how much the individual has realized of the All-ness of God and of his own relationship to Him.

To the man not awakened to the realization that God is All-Power, All-Wisdom, and All-Presence, and that without God there is nothing, this soul, or God part within, lies dormant and practically unknown to the individual. He continues to live within the limitations of ignorance with which *he has surrounded himself*. He continues to consider himself weak, helpless, and ignorant, the plaything of Fate, to be driven this way or that, as that Awful Being whom he calls God, may see fit.

But to the man who knows there is no separation from God, who knows that each individual is a part of the Great All, or Whole, and is therefore a part of God, that man partakes of the power and wisdom of God to the degree that he develops and recognizes the God Presence within. And when he has, through knowledge and understanding, through love and sacrifice, brough forth this God-part within, he has attained Illumination of Soul, or has come into Conscious Oneness with the Father.

Though unrecognized by the masses there have always been, and are today, Masters, and Initiates, who have come to understand man's true relation to God, having established that relationship through development of the God-part within. It is of this knowledge, and of this life, that Soul Science teaches.

This God-germ, or spark, within man has been designated by many different terms. In the past ages, among the Egyptians, we find the expression "Osiris" used to signify this God-Power within. Upon studying the true meaning of the Egyptian signs and symbols, we find the underlying principal that of bringing forth and developing the God-Power within man. Concealed in their wierd symbols was the great and living Truth. As today, these signs and symbols were misinterpreted and misunderstood

by the great mass of people, who worshipped the symbols for what they appeared to be, not what they truly stood for. But there were those who understood and followed the real Truth revealed in the Osirian philosophy.

In like manner, we find the same principals inculcated in the philosophy of the Greeks. This God-spark or germ, was designated by them as "The Christos," which is the Greek word for soul.

From the Greek we derive our word "Christ," meaning Soul, or God. This is easily explained. A great many of the early Christian followers were Greeks of high culture, and standing, and they adopted the word "Christ," taken from the Greek word "Christos," to signify the soul, or God germ within man. To the Greek is also attributed the word Jesu, meaning flesh. In the combination of the two words Jesu Christos, or Jesus Christ, lies the foundation of all true philosophy, meaning Soul in the flesh, or Soul manifested in the flesh, or man. The Essenian (present Rosicrucian) Order has always guarded this Mystic understanding carefully. It is here for the first time given.

In this we see the origin and true meaning of the name of that Great Master, who so conclusively demonstrated this truth, that of Soul manifested in man. By bringing forth the God-power within, he proved that the Christ, or Soul, can be manifested in the life of man. He was the living example and they called him Jesus Christ, meaning the Soul in man made perfect.

We find that all true philosophies are based upon the same fundamental truths. All have their beginning and end in the one principle, that of bringing into actual existence and consciousness the source of all strength and all power, which God has implanted in the breast of every man, through development of which he can reach Oneness or Sonship with the Father.

This, then, is what we understand by the Christ, or the Son of God. It is not a man, but a Power. It is this Christ, or Power, which God has indeed sent as his Son, that whosoever

believed on Him, or, in other words, whosoever developed this Power within should not perish, but have everlasting life. It is only through the development of love, wisdom, strength and power within, that we can hope to know God. It is only as we become conscious of this Christ, or Power within, that we become the Sons of God.

With this knowledge and understanding comes the true meaning of the Christ birth. We realize that we cannot confine this Christ birth to one man, whom they called Jesus Christ, for we know that we too must bring forth the Christos, or Christ, manifesting the soul within our own beings. If we are to know true wisdom and power, we can only do so by bringing forth the unborn Christ, or dormant God-Power within us. Another cannot do this for us. If we are to enjoy love, strength, and power, it can be only through our own efforts. We know the Christ birth is for each individual, not for one man alone, who lived two thousand years ago. He manifested and brought forth the Christ; we must do the same. He became strong, powerful, full of love and compassion, and so can we. He mastered all selfish thoughts and motives and by so doing attained One-ness, or Son-ship, with the Father, we, too, must do as much.

Jesus, the man, became the Christ. It was this Christ power within that enabled him to do God's work on earth. Through this power of unlimited strength and love he was able to lead a life of ministry and helpfulness. As a man, he never attributed this power to self—to personality. He always referred to the Christ within, the great *I am*.

In the book of John we find him talking to his disciples, saying, "Verily, verily, I say unto you, Before Abraham was, I am." He did not refer to himself as a personality, but to the individualized Christ within, the great *I am*, which is, has always been, and ever will be.

With the awakening to the true understanding of the Christ birth, its application to each individual made possible through

his own efforts and desires, comes a new and beautiful realization of attainment. We look at the Christ birth with a new understanding, and know that it can be ours if we *will* it so.

In this awakening, we recognize the annunciation of Truth. With man's first flash of understanding of what lies dormant within; of the unlimited stores of power, wisdom, and love to be brought forth and used for the good of himself and mankind; with the realization of all this, comes the annunciation of Truth. Like Mary, he wonders, "how can this thing be?"

As the angel of Truth said unto her, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the son of God," so the realization comes to man that, in developing and bringing into life the God nature within himself, he is overshadowed by the power of the Highest, and that which is to be manifested in him shall be the Son of God.

With this knowledge of his possibilities and capabilities, comes the requirement of purity and worthiness. When once man gets a glimpse of the love and strength of which he is capable, he desires to manifest these attributes. To do so, he must overcome the opposing forces of all-will, malice, and hate. He must cast out all impurities of body, mind, and heart. He must prepare for the Christ love to rule his life. This preparation consists of one thing—absolute purity, or virginity, for the Christ Child can be born only of purity. The purity of body, mind, and heart.

To attain purity necessitates a long period of preparation. This depends upon the effort of the individual, and upon his willingness to give up the old life of wrong doing. It is not easily accomplished for it requires much faith and strength of will.

Until man determines to overcome all weakness and impurity, he never realizes the full extent of his faults and failings. Not until he begins to deny desire and appetite will he know to

what extent self indulgence has ruled his life. Not until he determines to put away egotism and narrowness, will he know the weakness of his mind in overcoming. Not until he examines the motives of his own heart will he know how much harsh-judgment, ill-will and criticism abides there. When we become acquainted with our own self; when we cast out our every thing not conducive to purity and development, then we begin to realize just how weak and inert we have been in bringing forth the best within us.

Where we thought we were healthy and strong, we find a weak and pampered body, dependent upon stimulating foods and drink for strength. Where we thought ourselves broad minded, intellectual, we find a well developed ego, nourished by thoughts of satisfaction and self-sufficiency. Where we persuaded ourselves that brotherly love, toleration and good cheer dwelt within our hearts, we find instead self-love, intolerance, unkindness and criticism of others.

The overcoming of these conditions makes the period of preparation a long one. Every weakness must be recognized and overcome. The aspiring seeker must determine to reach a state of absolute purity at any cost. If his desire for Mastership, for Christhood, is strong enough he will place the desire for purity above all others. He will bring everything, his life, thoughts, and actions into harmony with this ideal. He will determine to bring himself to that state of purity where by those God-given capabilities of love, wisdom, and truth may have full control of his being. He will not allow physical self-denial, or any mental attitude to keep him from attaining his ideal. In comparison with Mastership, the sacrifice of a morsel of impure food, a negative thought, or a destructive emotion will be as nothing. He will not ask, "Must I do this, or must I deny myself that?" He will *know* that to gain the greater the lesser must be sacrificed, and do so, gladly.

It will be a matter of time and perseverance before notice-

able results from his efforts will be obtained. But if he is firm and conscientious he will be rewarded. The most essential thing is to exert will power in every thought and deed in the determination to bring forth the best within him. Here the average individual fails. He does not exert the will power necessary to attain his desires. The master, P. B. Randolph, has said that "man fails and dies through feebleness of will," and any failure, if analyzed, will prove this statement.

If one has failed in commercial undertakings, in any vocational work, in fact, along any plane of endeavor, it is because sufficient will power has not been exerted to realize desire. If this is true of the physical, or material plane, it is even more so of the spiritual plane. If men fail to reach the goal desired spiritually, it is because they lacked the will power necessary to reach that goal. How little is weakness of will realized until man is called upon to exert it! It is so easy to drift, living the life and thinking the thoughts of the masses. Thinking and doing for oneself is never considered.

A line of distinction is drawn between the man who would gain Mastership, and the man of the masses. He must learn to do and think for himself, regardless of the actions and opinions of others. This is not an easy thing to do. He has followed the ways of others so long that he lacks the strength of will to change his direction. He fears to lead the simple, natural, life that is necessary, lest he bring upon himself the ridicule of others. His ideas and conceptions of Truth, he feels intuitively are correct, but he is afraid to follow them, lest it cause unfavorable comment. It is easier to live in accordance with the beliefs and customs of the majority, than to exert the will power necessary to overcome such opposition.

Few men are strong enough to stand by their own convictions. They may think they are standing alone, indifferent to the ways and opinions of others, but take away the laws and

customs of the day, take away the established rule of public opinion and sentiment and they collapse.

Upon awakening, every man finds himself in this position. You and I, if determined to follow the path that leads to mastery, will find we have propped ourselves with the customs and beliefs of the day, and have done very little real thinking for ourselves. Our first discovery will be lack of will power. At first it will be hard to exert the will power sufficient to overcome even the slightest details. It is then we realize what weaklings we have become. We are not even strong enough to resist foods and indulgences which are not conducive to a purified body. To admit this is to acknowledge weakness of will—to confess self indulgence. They who will not put forth the will and effort necessary to overcome trivial things demonstrate the fact that they do not grasp the divine purpose and possibility of man, even tho professing to do so. No man, having grasped the divine possibilities of the master man, will forfeit the realization of these possibilities for mere physical indulgence, or mental whim.

The life of every man is an open confession. He may profess to be this, or that, but cannot belie his life and actions. By our deeds and acts we confess what we are, not what we profess to be. We may profess belief in the divine possibilities of man; we may impress others that we believe in Mastership—Christhood, but our lives bear our true confession. If we continue to live a life of indulgence; if we fail to gain mastery over self through weakness of will, we confess the contrary to that which we profess.

Confessing the Christ is not lip service, but the bringing forth of the God-power, the Christ within us. It is the act of *becoming through overcoming*, and is only attained through a long process of eliminating every weakness and impurity of body, mind, and soul. Weaknesses are not overcome in a day, without a struggle. It is only through repeated trials, and failures that we attain success.

Through repeated self denial and patient care physical health is attained. Through concentration and exercise comes strength of mind and will. Each time you concentrate mentally on a thought or purpose; each time you exert will power in the accomplishment of any one thing you gain mental strength and control. Each time you change, or transmute, your emotions of resentment, antagonism, and ill-will into those of tolerance, good cheer, and good will, you are purifying your heart and drawing nearer to attainment.

In the harmonious working and development of the body, mind, and soul towards purity and Mastership, we find the symbolic meaning of the three wise men, following the Star of the East, or of Divine Wisdom, in search of the Christ Child. It is with untiring effort that these three will work in harmony and indeed "travel from afar" to offer their gifts of purity, goodness, and obedience, unto the new born babe of divine possibilities.

Just as the wise men of old were confronted by Herod, the wicked king, who would destroy the Christ Child, so will the body, mind, and soul meet with the opposition of the selfish self, in its desire for mastery over that which is true and noble within us. But with one ideal in view, with the constant guidance of the Star of Wisdom, nothing can mislead or hinder them in their purpose. With perseverance, day by day, the lower self is gradually overcome, and at last they enter into that inner consciousness of complete harmony with the Christ nature. They find the Christ Child, the babe in the manger. In other words, they discover that divine spark of God hidden within, which can be nourished and developed until it becomes the ruling element, the saving power of man's life.

Unto this divine possibility they offer their gifts, the gold of love, the frankincense of truth, and the myrrh of gratitude. Leaving their gifts, they return, each to his own plane. The lure of the old life of selfishness and indulgence no longer attracts. They have no power to destroy the Holy Christ Child within.

The Christ birth becomes a vital, living experience, possible to every individual who is willing to develop and bring forth the highest of which he is capable. *God does not limit man; man limits himself through his own ignorance and lack of desire.* God does not bind men to the uncertainties and dis-satisfaction of the physical life. He has given him every opportunity to become a free and masterful being. It is man who ignores and denies the God-power within. It is man who chooses the life of ignorance and indulgence to that of truth and self mastery. Man binds himself to sickness and disease through failure to cleanse and purify his body. He experiences misery and mental anguish by neglecting the mastery of his mind. He chooses a loveless and dissatisfied life rather than undergo the trials and pains of rooting out all evil within his heart.

If yours is a life of ill-health, morbid thoughts, and inharmony, it is not that God has forsaken you, *but that you have forsaken God.* In giving you the divine possibility of becoming master of your own body, mind, and soul, God has done everything within his power for you. If you choose to ignore the fact that you *can* overcome all things if you *will*, then you are closing every possible channel through which God operates in your being. If you refuse to seek and use the powers God has given you, if you refuse to recognize Him within your being, *He* can not force you to do so.

You know that through proper care in the selection of foods, in obtaining the required rest, exercise, and recreation you gain bodily health and strength. You know that through careful training of your mind and development of will power you overcome all moodiness and morbidness, gaining mental efficiency and strength. You know that by eliminating all feelings of ill-will, resentment, and harsh judgment you acquire love, good cheer, and happiness. It would be foolish to expect another to do this for you. That is what the majority of men are doing today. They want health, success, and love, but they will not

bring about the change in their lives that will result in attainment. *Lying dormant within them is the power that will fulfill their wishes, but they neglect to develop and bring forth this power.* This power is the Christ within, waiting to be brought forth as the Saviour of man. It must be born to every man, ere his highest hopes can be realized. Before this acknowledged power, the body, mind, and soul must kneel in obedience, if harmony is to rule the life of man.

To those who realize that there lies within latent powers of love, wisdom, and strength; those who realize that these powers must be brought forth for the good of self and of all; with this vital realization has come the annunciation of Truth. Knowing our divine possibilities, can we refuse to bring them forth? We recognize in our own nature the birth place of the Christ child; in the body, mind, and soul, the three wise men, following the ideal of purity and Mastership, as the guiding Star; in our selfish motives and desires we find Herod, the wicked king. Are we to listen to the subterfuge of King Herod, our desires, or in the harmonious working of body, mind, and soul, are we to come to that Divine obedience where all is in harmony with the Christ nature?

To follow the guiding Star of Wisdom means a transition from the old life of limitation and failures to a life of power, wisdom, and love, through development of the God-power within. The new life means the birth of all things new within us. This will bring suffering for a time, for birth is accompanied with pain. But just as the mother forgets the hour of travail in her joy of the new born babe, so does the individual forget the trials and sacrifices, the denials and suffering, in the joy of the unfolding new life.

Rather than undergo the pains of transition shall we forfeit this joy? Shall we choose the life of failure and limitation rather than put forth the effort that will result in accomplish-

ment? "Man fails and dies through feebleness of Will." Success and happiness—new life and joy is ours if we will it so. Are we strong enough to *will*?

THE POWER OF THOUGHT

Our thoughts are the molders of our features, the sculptors of the lines of our faces. We are but the result of our own thoughts of years gone by. What we will be in years to come depends on the quality of thought we allow ourselves to indulge in from now on. "As a man thinketh in his heart, so is he." Therefore, what we think—the kind of thoughts we think—is what we are, instead of what we boast of being through the medium of beautiful language. Men boast of the fact that they are Christians, that they are religious, that they are Free Masons, that they belong to various organizations which give them the titles of Worshipful, Venerable, Reverend, Exalted, Wise, Masters, and High Priests. They claim to be all of these, and more; they are husbands and fathers, or perhaps a brother to some pure woman or child, whom they claim to love more than all else in the world. Yet, many of these men who hold these titles, which stand for the very highest, noblest, and purest of thoughts, indulge in those things of life which are of the most atrocious type; things which are so permeated with the stench of vulgarity and profanity that they would cause that pure-minded wife, mother, sister, or daughter to blush and weep for shame, because the one that should be her ideal of perfect manhood harbors in his mind such low and debased thoughts.

If we are really what we call ourselves, let us prove it to the world; let us prove that we have truly applied our teachings to ourselves, "for the more noble and glorious purpose of divesting our hearts and consciences of all vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building—that house not made with hands—eternal in the

heavens." Through thought, and thought only, can we divest ourselves of the vices and superfluities of life.

Are you careful about the water you drink? Or do you drink water that is muddy and impure, and allow it to permeate your whole system? If you had a fine piece of machinery, would you oil that machine with unfiltered oil, oil that is sandy and full of grit, and then expect the machine to give you good service? No. of course, you would not think of drinking impure water if you knew it to be impure. Neither would you use any but the purest oil in your fine piece of machinery. Just as it is important for us to use clean, pure water, and the best filtered oil, in these cases, so is it even more important for us to select with care the materials and the quality of thoughts we allow to come into our minds and to permeate our systems. If we desire to render the right service to God, our neighbor, and ourselves, we must master our thoughts.

Men, by far the majority, have become slaves to their own thoughts of hate, fear, and envy. Those who allow their minds to entertain such thoughts are like a locomotive running at full speed without an engineer. They do not stop to consider what the result will be. If a person allows his mind, his locomotive, to run on unguided and unrestrained, the destruction of his body and soul may be predicted, although the degree of destruction may not be foreseen.

Mind is the locomotive and will power is the engineer that directs it. We may guide ourselves by constructive thought over the higher route with sure success as our destination, success on every plane of our being, with eternal life as our goal. And, on the other hand, we may employ this same will power as the engineer and by destructive thoughts switch ourselves to the lower route. For a time, we may be successful, but sooner or later, like the runaway locomotive, we will destroy ourselves. Thoughts that are pure, thoughts that are filled with love for our fellowmen, thoughts that are healthful, unselfish, and elevating,

are stations along the higher route. Thoughts of licentiousness, selfishness, hate, fear, greed, and envy; thoughts of ill health, thoughts with no consideration for the rest of humanity and God's other creatures, are stations along the lower route, stations that finally and surely lead one on to failure and destruction.

Man's greatest gift is in the power of thought. To man alone does God give this wonderful gift. Through this power man may become master of his environments. Through this power does the architect plan and design a magnificent building, and is able to see in his imagination the completed structure before the ground is ever excavated for the foundation. By this power of thought, great projects of every description are planned in advance by minds that concentrate on a single thought and purpose. The results of such planning become the marvel of the ages.

This power was given to man for right use. But it is possible for him as a free agent to pervert this power, and use it for evil purposes, sooner or later bringing sorrow and suffering on himself as well as others.

Through the power of perverted thought, man may worry himself into a spell of sickness. He may worry himself out of a position, or become so melancholy that he attempts to take his own life. This type of mental state is classed as negative thought. Again, man may pervert his thoughts in a pronounced way for evil and be considered a success in many ways through doing evil. But in time evil will lead its victims to failure and ruin; for evil thoughts are vampires; they are destructive and will eventually sap the very life force of those who persist in following the dictates of evil.

But if man will be positive in an endeavor for doing good, using this wonderful power of mind for thoughts in harmony with Divine Law, as it was intended he should do, he will concentrate all his energy and time in thinking constructive thoughts. He will try to develop until he is worthy of being called Vener-

able, Worshipful, Reverend, Religious, and Wise. He will develop until he possesses within his nature all that is grand, pure, and noble. By thinking constructive thoughts, and living in harmony with them, will man truly gain wisdom, health, and prosperity, instead of being weak, sickly, and almost a complete failure, as he is today, all because he persists in disobedience.

Impure words and deeds are but the outward expression or manifestation of thoughts that are of the same character. On the other hand, kind, loving, unselfish thoughts can only produce beautiful and loving words and deeds. No matter how much we may dispute it, the fact remains that what we are in our hearts is exactly what we are in our outer lives. Emerson says: "What you are speaks so loud that I can not hear what you say." Then, let us remember that what we think, and how we think, manifests outwardly what we are, instead of what we say we are.

So far we have dwelt much on the power of thought with reference to the mind of man; but we have only touched on that phase with regard to constructive and destructive power in business, social, and moral life. It must be admitted that the power of thought has a place, indeed a right and a very important place, in business and social and moral interests. But there is still a higher and nobler use of the power of thought. That is, the possibility of holding before the mind continually an ideal, even the ideal of perfection, the ideal of immortality, aye, even the immortality of spiritualized body, mind, and soul.

"Mind is the builder of the Immortal Soul. If mind be not built with soul, then mind dies with the body.

"Soul is subject to mind in earth life because mind is the thinker, the builder, either the constructor or the destroyer. Mind builds the Soul, mind builds the perfect body; but the mind that awakens to the truth, and then builds both soul and body perfectly, builds that which is immortal and eternal."

Mind is either our greatest and best friend or our worst

enemy. It is mind that builds our soul, that records in our soul everything that is for or against us. In the construction of a soul the thoughts one thinks are like the stones and cement of a building. The quality of our thoughts determines the strength and degree of permanency of our soulual structure. That soul which mind has furnished the materials with which to build will be our judge, rewarding us with praise and success or with failure and punishment, as we deserve. Our mind is our best friend when it becomes awakened to its duties to God, to our neighbor, to all mankind, and to our selves. It is the pure, positive thoughts of our enlightened mind which will become like unto John the Baptist. It is our awakened mind which will ever be obedient to a master teacher, letting him guide us until we are fully able to guide ourselves, until we are fully capable of distinguishing the false from the true. It is our awakened mind which will be ever ready and willing to become subservient to the high power, and which will prepare the way for the Christ, or the Illumined Soul. When this awakened mind, or John the Baptist, has been beheaded so that the Christ Power within can rule and guide us, when we have learned to listen and to obey the voice of our conscience, we will have prepared the way of the Lord, we will have made his paths straight.

"Man is made in the image of the Heavenly Father, in the image of Him by whom he was created. He is potentially endowed with the same attributes and possibilities and creative faculties that the Creator possesses, though in a much lesser degree. If we admit this fact, it naturally follows that, if man is a failure on any plane of his being, it is because he has not rightly used the powers and capabilities that he has received from his Creator, whose prototype he is.

"In this connection is to be found the correct interpretation of the divine decree, 'Seek ye first the kingdom of heaven and all things will be added unto you.' This may be aptly called the

Law of Success; and to meet the requirements of this principle is to pay the price of success."

If we would seek the kingdom of heaven, we must first of all realize the sayings of all great teachers. Chief among these sayings is this: "The kingdom of heaven is within you." It is not in some far-off place. This being true, in order to be successful in finding this kingdom, it is reasonable to presume that it will be necessary for us to bring into positive, active use all of our divine powers and attributes.

Of all these powers, the power of thought is of most vital importance, since every thought that we think is going into the construction of our soul. The thought of fear, hatred, jealousy, envy, and selfishness, entertained by a mother nursing a child, will imprint on that child's character corresponding conditions and tendencies. The reverse is true with the mother whose thoughts are of love, purity, unselfishness, and courage. Together with a great reverence for, and obedience to, Divine Law, a mother may start her child well on the path of a noble life.

Without the power to think, nothing in God's universe could be destroyed. On the other hand, without this same power to think, man could not build a soul; and, without building a soul, man has nothing that will live for all eternity. He should learn to conserve the power of his mind instead of scattering his soul-building power by negative and careless thinking. Concentration is life, and diffusion is death. In scattering our power of mind by idle and destructive thoughts, we are draining our supply of thought power. To concentrate and guide our every thought along constructive lines is to increase that power. It tends to intensify; or, in other words, it is like looking through a pair of field glasses that must be adjusted and focussed on the object you wish to see.

As with the field glasses, so it should be with our mind. The mind must be adjusted to the object we have in view. If our object and purpose in life is a desire to reach perfection and

eternal life; if it is our earnest and ardent desire to be of service to Divine Law through helping humanity, then we must conserve our forces and concentrate our every thought, word, and deed on that ideal. We must think constructively and act accordingly; for thought without action is like a machine without power. By thinking pure thoughts of love, power, wisdom, purity, and goodness, and by concentrating upon each one of them and doing the works that they suggest for us to do, then will our power of thought increase in strength and wisdom as it should.

Mind is not soul, but is the builder of soul; and the quality of thoughts we allow ourselves to think, and the way we follow up our thoughts with corresponding actions, will determine the kind of soul we will have.

Think thoughts of love and unselfishness, and let "Conservation of Thought" be our watchword.

ORIGIN OF SYMBOLISM

Carlyle said, "It is through symbols that man can consciously or unconsciously live, move and has his being. Those ages moreover are accounted the noblest which can best recognize symbolic worth and prize it at its highest."

There can be no understanding of symbology, myth, allegory, nor of the ancient dramas and writings from whence came the bible, sacred literature and masonry without beginning at the very dawn of creation with the forty-eight constellations whose boundaries were established and the corresponding figures drawn around them by the divine teachers of men. Origen declared that in the time of Enoch the constellations were already named and divided. The Book of Job, the most occult and one of the most ancient of the Bible, speaks of the "sweet influence of the Pleades, the bands of Orion, Arcturus and his sons, Behemoth, Leviathan, and the fleeing Serpent of Mazzaroth with its seasons, stations and stopping places, which is the solar zodiac. Both astronomy and astrology were advanced if not perfect sciences in Job's day, the modern scientists have not added one jot or title to them, but have met with confusion and failure in attempting to measure them by modern methods or present day standards.

Although God said, "Let there be lights in the firmament of the heavens to divide the day from the night and let them be for signs and for seasons and for days and years," yet we have rejected those signs as evidences of ignorance and superstition. We have regarded the ancient Nature Religion as species of paganism until now that the Sign of the Son of Man spoken of by Matthew, has appeared in the moon. It is the modern Rosicrucian Order, survivor of the Essene, and the ancient church known

in the Bible as Israel, that warns us of the significance of the sign, and that we may also expect it to appear in the sun. From them we learn that the phenomena alluded to in Matthew foretells the change of the age which takes place every two thousand one hundred and forty-five years, when our sun passes into a new constellation. As that orb is now on the upward path of the spiral we realize that, with new era, all false teachings will pass out with the old Serpent whose tail takes up a third of the sky; that in place of dogma and doctrine, we shall see the restoration of the ancient knowledge.

Instinctively the people turn to the language of signs and symbols as the constellations change before the wondering eyes of modern astronomers, for the unsealing of the stars and of the bible is at hand, foretold by Isaiah. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, "Read this, I pray thee: and he saith I cannot: for it is sealed." Because the people worship God only by lip service, not heart service, the wisdom of their wise men shall perish and the restoration of the ancient church Israel be made. In this prophesy we realize the passing of the present systems of education with the Dragon constellation and the return of the mysteries.

If the Dragon symbolized dogma and doctrine, disagreement and confusion, it also served to guard the mysteries from the profane ages through which the human race was passing. Elimination of the false constellations which modern astronomers have attempted to add to the original forty-eight, shows us that these supposedly grotesque figures are telling a story, which as a dramatic prophesy ran through long ages, while man enacted the story of himself individually, racially, and as a Pilgrim striving for Sonship with God by self development. This story or drama, the ancients divided into twelve great books with forty-eight chapters, the books being the twelve zodiacal signs which, with the decans of three minor constellations to a sign, made the

chapters. The time of reading, or enactment, of the drama was determined by the movements of the sun through the precision of the equinoxes around the mystic Pleiades and Alcyone, the Great Center of the universe. With each recurring change from one constellation to another there appeared the warning sign of the cross in sun and moon, and with it a Master teacher to reconstruct, purify, and remind man of his mission in earth life, of the fleeting years of man's incarnations and the earth's closing ages. In each age the Master has met persecution, crucifixion and death under the rule of the Dragon, and false teachers.

THE STORY

The age old story of the heavens, of the Bible and other sacred books, revolves around three main characters; the Divine Maid, or church eternal in the heavens; the Serpent, or false teachings, who deceives the nations, leads man astray, and threatens the Maid about to bring forth the child, or Truth: and the Christ, the Son of God, who becomes man, and appears from age to age, as both son of and rescuing knight of the Divine Maid, or church (Israel), freeing her from the wiles of the Serpent, drinking ever of the Holy Grail, cup of sacrifice, ere he gives up this earthly vestment upon the cross, at the hands of evil leaders of the people. The eternal enmity of the Woman and her Divine Son the white knight, to the Serpent whose head they eventually crush beneath their heels, is the main characteristic of the fight of the race and of the individual, for immortality, by conquest of the evil within and without themselves. This is the one great master theme which the heavens are telling, the origin of the symbolism which runs throughout Old and New Testaments in prophecy and promise. It is the source of all so-called pagan myth. In the unsealing of the stars all religions meet; Chaldean, ancient Egyptian, Assyrian, Hebrew, Arabis, Hindu, Druidic, Zoroastrian, Peruvian, Astec and Toltec, Greek and Roman; all speak the one universal language of the soul's strife for life everlasting. We read in the stars the original of Perseus and Andromeda,

Isis and Osiris and Typhon the Serpent, the Virgin, Joseph and the Christ, the story of Hiram Abiff and the three traitors of all ages, Saint George and the Dragon, the rites of Mithra and the mass of the Roman church, as well as the first presentation of all drama of all ages, races and civilizations.

Applied to the individual man, the story is portrayed for each human being as a potential Christ, who comes from God a spirit, a Divine Spark, which, through struggles with the Serpent, (earthly temptations) through ages of incarnations he is to build into conscious perfection. To tread the Serpent under heel; to recognize the Divine Maid and become her knight errant, to bring forth the Christ his soul, beset by temptations and traitors, is the part played by each actor of the grand drama.

Each actor enters the strife when he "falls" or makes the descent from spirit into matter. With each life he falls again; struggles on a short space, returns to his Father's house to rest, again hears the call, drinks of the waters of Lethe and enters the earth stage once more, for another lesson in the warfare against evil and the Serpent. At last if defeated his soul returns to the God who gave it, and his personality dies the eternal death, but if the victor, he attains immortality and oneness with the Father in Christhood.

Entering into the Father's house to go no more out forever, does not constitute idleness or mere blissful dreaming. The angel will never rest until all mankind have followed him.

He will return countless times as a Savior of the race on countless planets. Nor will the victor leave the earth's environment permanently, until the last player is defeated, or become a master of life and death, and the planetary spirit returned to rest. Long ages has the suffering Jesus upheld the earth while men revelled in the delights of the beast; upheld it "with groanings that cannot be uttered." There comes an age when the Holy Spirit will no longer strive with man, when the lights are out, the drama completed, audiences and players gone to their

rewards. No longer shall the Pilgrim man need the constellations and the recurring warning of the Rose Cross, sign of the Son of Man, in the sun and moon, for the Christ principle shall have been withdrawn throughout all space.

"By measure hath he measured the times; and He doth not move nor stir them until the said measurer be fulfilled," for "after these years shall my son Christ die and all things that have life, and the world shall be turned into the old silence seven days, like as in former judgments; so that no man shall remain"—II Esdras, Apochrapha of the Old Testament.

THE ANCIENT CONSTELLATIONS

In the most ancient maps, the zodiac was presented as a serpent banding the earth by holding its tail in its mouth. The band is sixteen degrees wide and, owing to the earth's movement around the sun, appears partly above the equator six months and, below it for the other half of the year. The ancient wise men had deeply scientific reasons for assigning the constellations and for drawing the figures around each. Certain principles were thus represented and definite laws set forth, with which the student will become acquainted as he progresses. The twelve great volumes in which the grand symbolic drama was written were comprised of the twelve major constellations, modified by three others each, making up the total of forty-eight. These set forth the whole story of man's evolution from a spirit form, to angelhood, by races, nations and individuals, as the sun marked time winding up the spiral, remained at an apex a thousand years and returned with a corresponding "day" at the lower turn of the spiral.

VIRGO

Virgo symbolizes the great mother principle in the bringing forth, and therefore stands at the opening of the twelve volumes. This is the Divine Maid with angel wings carrying the sheaf of wheat in one hand, the "Promised Seed," in which is set the star Spica that announced to the seers the advent of a

Christ. In the other hand she carries the *branch* so often referred to under symbol as Christ. This so-called *branch* is one of Virgo's decans or ten days of the month. Some readings speak of the smaller constellation as "The Desired One," and it is to be understood as representing the Christ principle, Cosmic Force, of all universes or the "Lamb that was slain," and again the Savior or Master teacher who manifests in the flesh from age to age. To the individual actor upon the stage it is his goal, the Divine Spark, his own soul, developed into Christhood, the Christ within himself, made perfect in complete immortality; the Holy Grail attained.

Centaurus' victim, a smaller serpent constellation slain under the dart of the man horse, stands as the second decan in Virgo, while Joseph or Bootes is the third. In Joseph we have Wisdom as the guardian or shepherd of the Holy Family, and presented in starry allegory is the origin of all the forms of the Virgin and Son of all times and race. Applied to the Great Center of the universe we recognize the scientific elucidation of the Trinity, in the Father, Creative Power, the Mother, Holy Spirit and Receptive Power, and the Christ or Son at whose going forth the sublime universe sprang into existence. Applied to the human race we note that a Christ like fatherhood and a holy motherhood may bring forth a perfect child. To an individual the symbology stands for the mind as a creative power, the spirit a receptive power, while the two together may bring forth a complete immortal soul from the seed, or Divine Spark allotted each human being. Hence we may not be surprised to find the ancient Egyptians had an Isis, Osiris and Horus, the Japanese a Virgin and Child, or the Druids, Mexicans and Persians as well as the Hindus, one form or another of the ancient starry group, long before the Christian era enshrined it as a Mary and Christ. In Virgo is to be seen the origin of all sun and moon myths of all times, and in this constellation we have the idea of the so-called "fall," for it passes below the horizon in the fall,

followed by Bootes or Joseph, passing, too, from sight as the earth swept into age of heroes, from the age of virgin born races, then to the age of men, and finally to the age of brute men at the lowest point in the spiral. The birth of Esau and Jacob marked an important turn of the upward cycle, and with Jacob, came in Israel, the Virgin church. In Genesis the church is personified as twelve tribed Israel, which as a race shall evolve and lead the nations upward toward a new Golden Age when Virgo, Divine Maid, Israel the Church, Bride and Mother of the Christ, shall crown the great cycle by appearing again with Spica, Star of the East, to herald the coming of the Christ Age. Especially does Virgo and her companion decans represent woman, trodden under foot for countless centuries but now rising and demanding a perfect and knightly manhood. With Virgo, woman and her descendants crush underfoot the old Serpent, while man in the background as Joseph, guards and aids. When Virgo at last stands upright, the race of heroes then embodied will merge into a race of virgin born gods. In twelve tribed Israel, the tribe of Benjamin, who was born of the loved Rachel was allotted to Virgo and September. Benjamin shall ravin as a wolf.

LIBRA

Libra follows Virgo, both in the great cycle and in the year cycle. It indicates equal balancing of the conditions which influenced the human race after Virgo's decline; equal day and night in the autumn, and equipoise in a human being, born at this time of the year. To this sign is given the decan of the Southern Cross, a constellation not seen in America save in the southern states. It consists of four stars set in the form of a cross, with a rose at the center. It is said this constellation hung above Jerusalem at the time of the crucifixion, and upon it the eyes of Jesus rested when he asked to know by what sign he should overcome the powers of earth. From above and from within a voice answered, "By the Sign of the Son of Man," for the rose set in this cross is the sign of life and human love.

The second decan in Libra is the Northern Crown, a symbol of victory over the physical. It is the reward of the cross of the south, or love. The crown which the knight is attempting to win is threatened by the Serpent, but the third decan of Libra, Centaur, riding upon the great horse, kills the Serpent first met in Virgo, with his dart. The tribe of Reuben was allotted to Libra and October, while tradition asserts that Reuben people were the redhaired races. "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power," said Jacob in his blessing, but to indicate the other balance; "Unstable as water, thou shalt not succeed," he concluded.

SCORPIO

Drawn as a noxious insect with tail uplifted to sting, Scorpio is supported by a Serpent and two knights of the Grail, Opiuchus and Hercules the strong man. The first knight the Serpent has stung in the heel, but he bravely crushes it with the other foot, while Hercules, the second knight also wounded in the heel, holds the other foot in readiness above the Serpent's head, bending his own as victor to receive the Northern Crown, a club in one hand and the branch of conquest or peace in the other. No more deadly symbols are set in any one constellation than in the group of Scorpio, covering as they do the most important teaching concerning the struggle of the individual man at the north door of the temple, the physical. If man allows the sex principle to dominate him, the inner light dies out, torpor and death result, and he slips down the ladder of incarnations. The Divine Maid is left undefended and defeat faces him. The ancient church assigned Scorpio to November. Through this principle all souls must enter the earth stage to run their course, and of this month she set the climax as the middle of the month, October twenty-ninth, All Souls Eve or Hallowe'en. The christian church has been in the toils of Scorpio since the centuries when it departed from the esoteric teaching of ancient Israel.

Its members and the nations who call themselves by its various names, have violated the most holy principles of the Holy Grail. In the great cycle the "fall" follows the decline of Virgo and Libra, and November brings in the meteoric "fall" of stars while the sun declines in the old sun myths, toward his cave of December twenty-second. The sun will return with the spring, and the ancient church, whose reminder we yet celebrate in All Soul's Eve and Hallowe'en, still points out to us, from the starry allegory, the victory of Opiuchus and Hercules over the Serpent principle. The Israelitish priesthoods Simeon and Levi were assigned to Scorpio and the month of November, and of them Jacob said, "Instruments of cruelty are in their habitations—I will divide them in Jacob and scatter them in Israel."

SAGITTARIUS

Sagittarius is the steed ridden by the white knight Perseus when he rescues Andromeda, the Divine Maid, from the chains which bind her under the threatening Dragon. His decans are Draco, the great Dragon of the Apoalypse, and Ara, the Altar, together with Lyra, the eagle with the harp of thirteen strings. Andromeda is the daughter of the king and queen of Ethiopia, the celestial country, symbolizing the church in chains, while Draco represents dogmas and doctrines which have enchained her, rather than sex debasement as figured by the Serpent constellation of Scorpio and Virgo. Draco winds himself down from the pole star. According to St. John, his tail takes up a third part of the heavens. In his head is set the mysterious evil star Algol. Draco acts as guardian, however of the mysteries, from those unable to understand them, yet they may be revealed through his dogmatic veil to him whose clear sight enables him to penetrate the drapery. The head of Draco is drawn as appearing between the Bears major and minor, sometimes called the sheepfolds. The eagle symbolizes freedom, and the thirteen stringed harp the completion of a great age, as well as the joy of having reached Shiloh. When the Dragon is defeated, Israel

comes to her own and the Altar is overturned, pouring fire from heaven upon the favored country, America, to which these constellations are assigned. The esoteric schools allot Levi to Sagittarius, although the Bible groups Levi with Simeon. In this ruling of December, the sun sinks into his manger giving the origin of the Christmas legends, and the sun myths woven around every Christ that has come to earth. St. John's eve is celebrated by masonry as the ancient Christmas festival, which was to the northern nations an important event for they were in darkness several days at this time. With the death of Osiris, the sun god, the people were assured by the priests that Isis would again bring him forth; this for the Egyptians was the reading of the northern myth of Perseus, and Andromeda.

CAPRICORNUS THE GOAT

The constellation of Capricornus, also assigned to America by antiquarian students, shows a goat sinking down as if dying, while the decans given are Sagitta with the arrow, Aquilla the other eagle said to be the symbol of Mexico, and Delphinus the Dolphin springing from the sea. Death has come to the eagle through the arrow of Sagitta, while death is the expression of the whole group of constellations save that of Dolphinus. The ancient year closed when the sun went into his cave, hence this symbolism indicates a bringing over from the preceding group of the Christmas constellations. The Dolphin suggests the new year. Sagittarius and Capricornus stand for the ancient Atlantis destroyed, but rising again in America and Mexico, while oddly enough the tribe of Joseph is allotted to the constellation of Capricornus. In Bible lore Joseph's inheritance was given by Jacob to his two sons, Manasseh and Ephriam, who stand respectively for America and the Shiloh or rest that shall close the great cycle. America as Manasseh becomes the refuge for the Divine Maid, the Woman of Revelations when she flees with the child, Truth to the wilderness from the presence of the Dragon. Verily, "Joseph is a fruitful bough whose branches run

over the wall—from thence is the shepherd, the stone of Israel." The white stone with the All-Seeing Eye, is the Shepherd of Divine Israel, the ancient church.

AQUARIUS

The treacherous south door of the temple of man, the stage of his earth life, the ancients symbolized by water, because it is never at rest. We put off mind as a garment at death, reclothing with a new one each re-incarnation. We find it a most difficult asset to master, and through it the Serpent ever succeeds in leading us astray. A change of mind, in the Aquarian Age, is the hint left us by the wise teachers of old; a change that should at last restore the reign of Virgo the Divine Maid. The constellation given, is the waterman pouring out water freely upon the earth. Further reminders of the great drama are given in the decans of Aquarius, as in the Southern Fish drinking in more mind at the stream of wisdom. The fish was the first sign of the early church, but was superceded by the cross. The famous white steed, Pegasus, as the second decan, speeds with the good news of the drinking of wisdom that shall result in the return of the Divine Maid, and the restoration of the Arcane Mysteries. The third decan is the White Swan, flying with the cross on its breast, which interpreted by the secret schools, leads us to believe that man was to conclude with the Aquarian Age and the drinking in of the water of wisdom as well as the outpouring of it upon that nation which was to bring him face to face with the cross. Through the cross he would liberate himself and his soul as well as the Divine Maid as shadowed forth by the Swan, and send Pegasus speeding with the news to all the world. The month of February and the tribe of Dan are allotted to Aquarius, and old legends give the coat of arms of the Danaus of Greece as a white horse treading a serpent under foot. The Knights of St. George have especially followed this symbolism as a personal application, and of the tribe of Dan, Jacob said,

"Dan shall be a serpent by the way, an alder in the path, that biteth the horse's heels, so that his rider shall fall backward.

PISCES THE FISHES

Pisces shows two fishes swimming north and south, binding head and feet of the zodiacal man, as well as representing the equal day and night of the spring equinox. They are upheld by the Band as a first decan, which is doubled end fast to Cetus the Whale or Sea Monster, of Aries. The second decan is Cepheus the *branch*; the third Andromeda in Chains. The Band signifies the conjoining principle of nature; the union of head and feet; of wisdom and the physical. Cepheus the *branch*, is the foundation of all myths concerning the Christ, or Adonis. He is also a figure for God, as king of the celestial country known as Ethiopia in the ancient initiations in which were enacted the great dramas of the rescue of Andromeda from the Sea Monster, by Perseus, the knight of the Grail. Cepheus stands with his foot upon the pole of the heavens with the branch of peace in one hand. The Divine Maid must suffer the advances of Cetus until freed by the good knight Perseus, when she will be betrothed to him in the presence of her father Cepheus and her mother Cassiopeia. Cepheus the Virgin born Son is to conquer the flesh, to win the victory over the sensual, free the Andromeda within, his own soul from the snares which entangle it. Then will be given to the hero the celestial vision, kingship of heaven within, while Perseus also frees the Andromeda within, and becomes the bridegroom, receiving the highest honors that may be conferred by the Chair of Cassiopeia. Napthali was the Israelite tribe assigned to Pisces, and of him Jacob said, "Napthali is a hind let loose; he giveth goodly words." The month of March belongs to Pisces.

ARIES THE RAM

Andromeda's mother, wife of Cepheus, is the figure drawn for the first decan of the Ram. Cassiopeia represents intuition, and woman as its highest expression but her chair has for many

ages been overturned and empty, showing that recognition of the intuitive principle has been unknown to the races of the past. The ancient Britons called their supreme chair of national justice Cassiopeia's Chair, and administered the law by intuition judgment. Cetus, the sea monster closely bound by the Lamb, is the second decan in the constellation group, and furnishes the original of the many allusions to the "Lamb that was slain from the foundation of the world." The Lamb is closely bound to Cetus, and is upholding also the fishes of Pisces; innocence between wisdom and sensuality. Perseus the armed and mighty knight with the winged feet figures as the third decan, holding aloft the cut off head of the Monster, with its writhing snaky hair, in the one hand, while he brandishes a sword in the other. He has rescued Andromeda, divine one, from her chains, restored the soul within himself, by the sword applied to his lower self, and now presents himself as ready for the betrothal before the king and queen of heaven. This drama was enacted before the classes of the ancient temples of Persia, Greece and the British Isles, before the christian era veiled the esoteric truths of human nature from the eyes of the people.

Aries was given to Gad as a coat of arms by Jacob, and of him he said "A troupe shall overcome him, but he shall prevail at the last." April is the month of Aries.

TAURUS THE BULL

This constellation is important, for it contains the mystic Pleades. Dante alludes to it as the white rose. Under the sweet influence of the Pleades the red rose of love turns to the white rose of purity. For ages the seventh star in this band of little sisters was invisible, but it can now be plainly seen with the naked eye. Here the first decan, Orion a glorious prince, has crossed the second, the river of Eridanus, tortuous and baffling and in his efforts to aid the Divine Maid has at last, in belted triumph, with sword in hand, set his foot upon the Serpent. Auriga, the Waggoner, the third decan is a constellation of which

little has been written, but it symbolizes the Good Shepherd carrying a mother goat and kids upon the left arm with bands in the right hand. On many a church window we have studied this figure and thought of Christ the Good Shepherd, without piercing the veil of the arcane teaching, and applying it to ourselves as a lesson in shepherding our intuition. Taurus and the the mystic Pleades are said to have hung over Egypt when the Great Pyramid was built, whose mate today stands ruined and forgotten in Yucatan. When the white stone was carried forward by the tribe of Joseph the Britons, under Jacob's ruling that Joseph should be the keeper of the Grail, the sign of Taurus followed him as the ruling sign of the British Isles, and to this day the Briton is called John Bull. The truths of the mysteries sealed in this constellation are only to be revealed to the advanced student, who like Orion, crosses over the tortuous river and puts the Serpent under his heel. The tribe given to Taurus is Asher, out of whom has come many an Anglo-Saxon colony. "Out of Asher, his bread shall be fat, and he shall yield royal dainties," said Jacob. The month of May is assigned to Taurus.

GEMINI THE TWINS

East of Taurus on the other side of the Milky Way, sit Castor and Pollux, where the year, rising in the full tide of spring, pauses at June 22 for midsummer eve. This night was a part of the ancient church ceremonies and remains today in masonry as the feast of St. John, the opposite of that St. John celebrated at Christmas. The point within a circle with the vertical line each side, marking the shortest day and the longest, still indicates the ancient scientific system. Another Serpent is set in Gemini that we may never forget his basilisk presence within ourselves. Orion is bravely treading him underfoot, while Canis Major the great dog or Prince Coming, and Canis Minor the second dog following Sir Sirius, complete the three decans of Gemini. The tribe of Issachar is given to Gemini and June, loveliest of months, and his father said, "Issachar is a

strong ass couching down between two burdens. And he saw that the rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

CANCER THE CRAB

The decans of the Crab constellation are more in evidence in literature and mythology than Cancer expression. The two Bears, known familiarly as Great and Little Dippers are the first and second decans, and occupy a position in the northern heavens which precludes their setting. They swing from age to age around the pole star, which is a part of the lesser group. They have been called the Sheepfolds in connection with Arc-turus the Shepherd, while the Druids called the Great Bear Arthur's Wain, because it was ever in apparition, like the Christic teaching, and though veiled and smothered by false teaching, was the esoteric form of all creeds and dogmas. Sheepfolds as a word applied to the Dippers, implies the shelter of the people who blindly enact the great drama through the ages, while the Dragon's head thrusts itself between as guardian of the mysteries.

The Dippers are peculiarly allotted to Christ and His church through all church symbology. The third decan in Cancer is Argo, the Ark. Here we have the original of Noah's Ark which bore over from the elder Golden Age the Arcane teachings, while Noah is the Bible name for Melchizadek, Supreme Grand Master of that eventful time. The Argonauts in search of the Golden Fleece were an early band of Sir Knights seeking the Holy Grail and the ancient knowledge of the Helio-Arkite teachings, which came down from the elder age. Applied to the individual the Ark signifies the boat which brings him safely into the earth life, through the perilous waters of birth. Zebulon was given this month of July and the Crab constellation, and Jacob designated his abode to be by the sea, saying, "Zebulon shall dwell at the haven of the sea; and he shall be for an haven of ships."

LEO THE LION

With Leo, the heart constellation, the twelve close. Leo is said to have been especially the symbol of that lion hearted race of heroes which followed the age of the gods and who knew nothing of the outer breath. Another Serpent, Hydra, is the first decan, which both Leo and the Crab tread under foot, and to which Job alludes as the "fleeing serpent." The Cup, or Grail, origin of the Holy Grail, which all who seek the Christ within must find, is the second decan in Leo. It is here pictured as overturned in wrath and poured upon the head of the flying Hydra. Last upon the final act of the great drama comes Corvus the Crow, as third decan in Leo, to tear the remains of the final temptation, Hydra, now trodden under foot. The bird of doom completes the story of the age long struggle of man, with the old deceiver, the serpent within himself. The Divine Maid has been rescued by the Knights of the Grail, Perseus the Christ is betrothed to her in the presence of the king of the celestial country, Cepheus, stands with his foot upon the pole star, while the Queen, Cassiopeia occupies her righted throne. Draco has passed from sight into limitless space, the Aquarian Age has brought in the age of Leo, and with it the inner breath and a godlike race born without sin. Shiloh at last returns with the magnificent entrance of Virgo standing upright, holding in her hand the Promised Seed of the coming Christ, a virgin born race and the last Golden Age. Lion hearts have been born all down the ages, who stood ready to shed the last drop of blood for a principle. Only one tribe of Israel survived the dispersion of the twelve, and that was He of whom Jacob said, "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up. The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come; and unto him shall the gathering of the people be. Verily He watching over Israel slumbers not nor sleeps. August, month of completion, belongs to this sign.

NOTICE

The following pages listing titles of Important Books are no longer valid. (They were printed years ago). However, we are reprinting these descriptions because they give much valuable information to the general reader. The reader may find these in used condition, or in facsimile as provided by Health Research.

SUGGESTED READING

THE ROSICRUCIAN'S STORY - Paschal Beverly Randolph, M.D. (Rosicrucian) - 108 8½ x 11 mimeo. pages. \$3.00

SECRET SYMBOLS OF THE ROSICRUCIANS By Franz Hartmann, M.D. (1888, Boston) 105 11 x 17 pages - mostly colored plates. Facsimile. \$15.60

THE MIDDLE PATH - THE SAFEST - The Religion of "Head & Heart" - S. R. Parchment (San Francisco Center, Rosicrucian Fellowship) 119 pages, facsimile. \$2.00

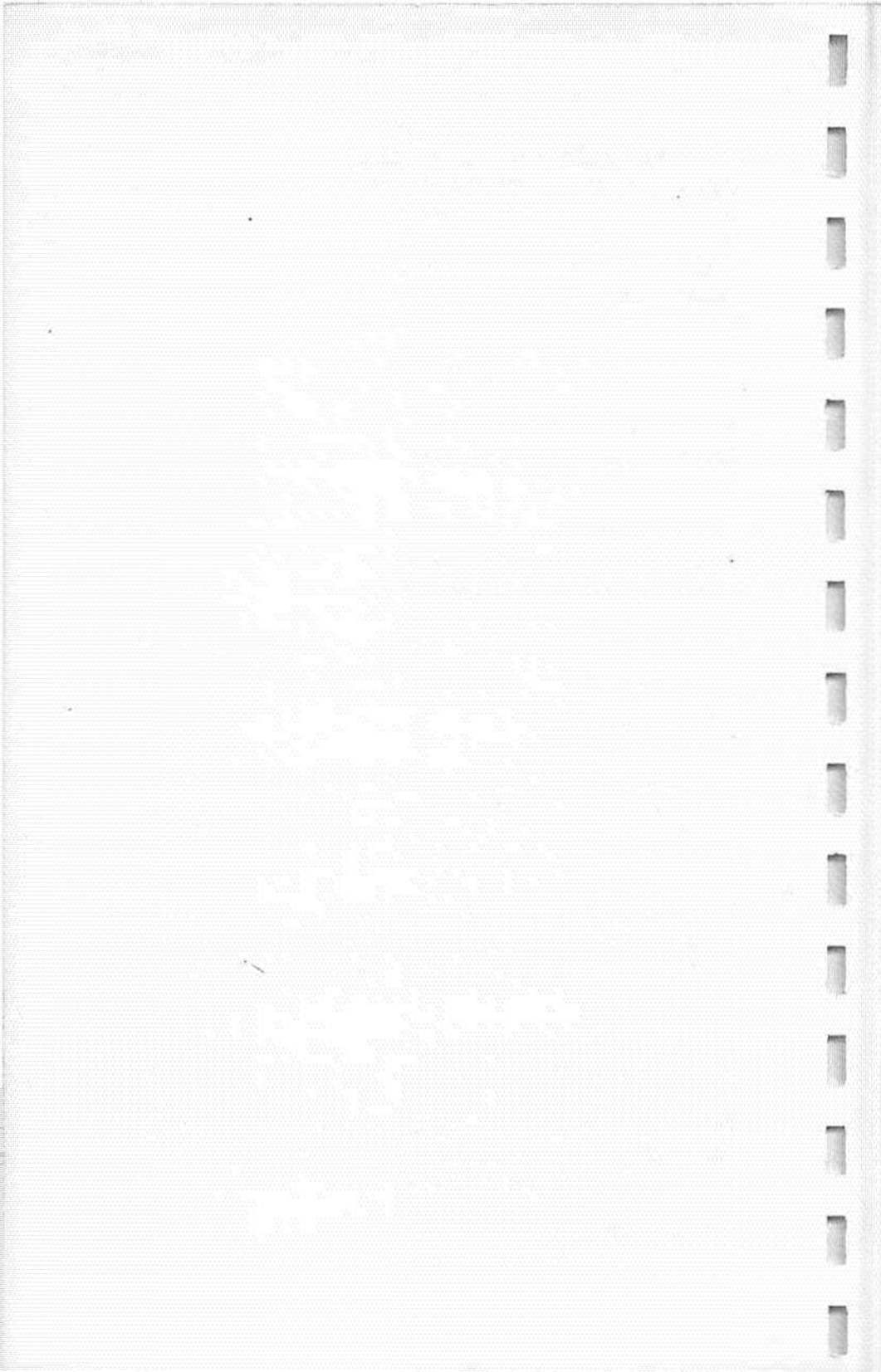
THE ROSE CROSS COLLEGE (ROSICRUCIAN). Edited by R. Swinburne Clymer, M.D. 216 pages, plus 32 additional pages of Mystical Book catalogue, etc. (1916) Facsimile, spiral binding \$4.50

ANCIENT MYSTIC ORIENTAL MASONRY - Its teachings, Rules & Present Usages which govern the Order of the present day. Dr. R. Swinburne Clymer (Rosicrucian) (1907) 193 pages, facsimile \$4.00

THE PHILOSOPHY OF THE LIVING FIRE (LOVE, GOD) R. Swinburne Clymer (1914) 189 pages \$3.50

THE GREAT SECRET OF COUNT SAINT-GERMAIN Rosicrucian Adept Who Preserved His Youth For Centuries By Dr. Raymond Bernard. 91 mimeo. pages. \$3.00

THE ROSICRUCIANS, PAST & PRESENT, AT HOME AND ABROAD - Dr. W. W. Westcott - Facsimile \$1.50



MYSTICAL BOOKS



Published by
THE PHILOSOPHICAL PUBLISHING CO.
ALLENTOWN, PA.

MYSTICAL BOOKS

THE ROSICRUCIANS; THEIR TEACHINGS

THE TEACHINGS OF THE ROSE CROSS ORDER, THEIR MYSTERIES
AND TRAINING, ACCORDING TO THE MANIFESTOES ISSUED
AT VARIOUS TIMES BY THE FRATERNITY ITSELF. ALSO
SOME OF THEIR SECRET TEACHINGS AND THE
MYSTERY OF THE FOUNDATION OF THE
ORDER FULLY EXPLAINED

The First Work of Its Kind Published in America

AUTHORITATIVE

This book is not to be considered as a history of the Order or Fraternity, but as a complete text book, because in its pages are to be found some of the most important and authoritative teachings of the Order.

This great work contains Chapters on:

INITIATION.

THE FIRST STEPS TO BE TAKEN—*"The Soul's Climb to the Divine."*

ROSICRUCIAN SYMBOLS.

THE ROSE—which from time immemorial has been the Symbol of beauty and life, of love and pleasure, expressed in a mystical manner all the protestations of the Renaissance.

THE CROSS.

THE WINGED GLOBE—which is one of the most beautiful and most Divine symbols of the Rosicrucians and has many meanings.

ROSICRUCIANS AND FREEMASONS.

ROSICRUCIANS—the Mystery explained. This is for the first time given to the profane world.

THE ROSICRUCIAN MANIFESTOES.

Discovery of the Fraternity of the most Laudable Order of the Rosy Cross, their Jewels, Meanings, etc.

Is the Rosicrucian Fraternity old and does it still exist? Listen to what the late P. B. Randolph had to say in his book, "Ravalette."

"Many, but by no means all the Alchemists and Hermetic Philosophers were alcolytes of that vast Secret Brotherhood, which had thrived from the earliest ages, and under different names in different lands, has performed, is still performing its mission. The members of this Mystic union were the Magi of old, who flourished in Chaldea (Mesopotamia) ages before one of their number (Heber) left his native plains, and on foreign soil founded the Hebraic confederation. They were the dreamers of the ages—the Sun of the epochs—eclipsed occasionally, but anon busting forth glory in glory again. They were the men who first discovered the significance of fire and that there was something deeper than life in man."

To those interested in Rosicrucianism, its rights, mysteries, teachings, and its great and beautiful truths, this book will appeal as one of very great value.

No student of the Occult or Mysticism can be without this work and such as desire TRUE Initiation will find herein that which they are seeking.

Many, very many testimonials have been received but on account of the peculiarness of the work hardly any can be used. One we just received we may give:

————— N. J., Oct. 2, 1906.

Dear Brother Clymer:

I received on Saturday two books, "The Living Fire" and "The Rosicrucians." I cannot find easily the word that just expresses my gladness at having two such very learned books in my collection. I want to read them at once. I am impatient that I must go over the books line for line. I am greedy to know

it all at once. I am so glad I asked you to send them to me in leather cover. I have them on my desk and the symbol and its little word "Try" encouraged me each time I look at it."

Faternally your sister,

ABBIE S. PRINGLE

The book is printed on excellent book paper, size of book, 6x9 inches. Bound in beautiful silk cloth, stamped in gold. Price \$1.50 per copy.

THE PHILOSOPHY OF FIRE

(Love God)

THE HISTORY OF ITS TEACHINGS

The "Philosophy of Fire" was the first book published by the Philosophical Publishing Co., and so large were the sales of the book, many of those who had bought a copy, buying three or more copies for friends, that it was necessary to issue another edition within a year after its first publication.

The book was completely rewritten and enlarged, and is now considered as a standard text book by all who are familiar with the true Rosicrucian Teachings.

In fact so sublime has its philosophy been considered, and so truly representative of the Rosicrucians and their teachings, that in one instance there were fifty applications for instructions out of a total of one hundred people who had ordered the book.

The "Fire Philosophy" is the basis of all Religious Mysteries and all the secret philosophies of the Universe. It is also the underlying principal on which All Secret Occult Brotherhoods are founded. It was taught in the Ancient Mysteries, and, although the knowledge of it has long been lost to the world, it has always been preserved in the Occult Fraternities. In the admirable work, "The Philosophy of the Living Fire," Dr. Clymer, a Mystic and Initiate, has set forth the history of this Sublime Philosophy of the Ancient "Fire Philosophers," whose teachings are embodied in the Occult Brotherhood now known

as the "Philosophers of the Living Fire of the Western World.

In this admirable work he has given us glimpses of nearly every Mystic Order, of both Ancient and Mediaeval times, tracing the teachings from their first conception on the lost "Atlantis" up to the present time. Some of the subjects touched upon are the Ancient Mysteries, Secret Doctrines, Regeneration, the Finding of the Christ, the Templars and Rosicrucians as "Fire Philosophers," the Therapeitae and Essenes and their Initiation, the lost "Atlantis" and how and why it disappeared from off the face of the earth, and many other subjects of profound interest to the true Occult scholar.

When the book was first published, Chas. H. Mackay, then publisher of "The Roacle," wrote the following in an editorial:

"The Philosophy of Fire" is the title of a new book from the pen of Dr. R. S. Clymer. To show the character of this excellent work we quote briefly from page 172. "The aim of all true initiation, no matter what the name of the Fraternity may be is to know the nature of the Secret Fire that REGENERATES the world and which renders him who comes into its possession immortal. All philosophies are based on the Fire Mystery and no one can reach perfect initiation unless he unravels this mystery and learns the Mystery of Love."

A woman who had been a neophyte in the Fraternity, wrote:

"It is a book that every woman in the land should have, for where is there a woman to whom the word 'Love' does not appeal? I believe that if our women knew what the book contains there would not be one who would be without it for an hour. It contains the secret of Life and Immortality and is the basis of a true Religion and the Universal Brotherhood of Man."

Book is printed on good book paper, beautifully bound in cloth, gold stamped, 254 pages. Price is \$1.50 per copy.

FUNDAMENTAL LAWS

PRACTICALLY THE ENTIRE COURSE OF INSTRUCTIONS AS GIVEN
AT THE 68TH CONVOCATION OF THE ROSE CROSS ORDER

During the entire month of June, 1916, there was held at the headquarters of the Order at "Beverly Hall" a Sacred Convocation, to which had been invited workers and students from all parts of the world, and during this Convocation there were classes of instructions, sometimes as many as three a day, and during this time many of the fundamental teachings of the Order were given to the delegates present.

Those who are seeking for true Mystical knowledge, will at once see that the instructions imparted to the seekers at such a gathering are of prime importance, because they deal with the life of the average student and the problems that he or she must meet from day to day. This system of instructions, in book form, will be found to be a complete text book of Fundamental Laws.

The question as to the value of the teachings of the True Rose Cross Order is no longer asked by the seeker, since the value of such instruction and training, is amply proven when we consider that the delegates present had not only enrolled with the Order previously, but that besides doing this they were willing to make sacrifices in order to be able to meet the expenses of a trip which, in many instances, took them clear across the continent, and in some cases from foreign countries.

Moreover, the work of the Sacred Rose Cross Colleges is becoming so firmly established and so well known, that it is no longer necessary for anyone to question the value of the Work.

Besides the lectures delivered during the time of the Convocation, there is also a report, or a sketch of the Ancient Degrees, which were conferred upon the delegates present during the time of the Convocation.

CONTENTS

PREFACE AND REPORT OF CONVOCATION

In this part is found a report of the three Ancient Degrees of Osiris, which were conferred upon all the delegates present. Also a report of the Sacred Circle which had been prepared especially for the conferring of these degrees.

THE GREAT SEAL

In this chapter is given an exposition of the Great Seal of the United States and the meaning of both sides of the seal. The side known to all men, and the reverse side which is known to but a few. Universal interest is being shown in this, especially by the men who have the making of the laws of the country in hand, in fact all men should have full knowledge of the Great Seal, its meaning and its Prophecy.

MYSTIC CHRISTIANITY

Time and again have requests been made for a short text book on the teachings of the Illuminati, and its four-fold doctrine of Body, Mind, Spirit and Soul, but we could not see our way clear to do this. However, in this one chapter is given a clear exposition of the fundamentals of the Illuminati and its fundamental teachings.

OUR CODE OF ETHICS

It is a clearly recognized fact by all students that if the sacredness of the school and the home is to be upheld, then a code of ethics will be absolutely necessary. In her article on the subject, Grace K. Morey, a graduate of Oberlin College, has clearly drawn the outline for such a Code, and the Illuminati is working hard to have it adopted in the Public school system.

SIN

The conception of sin differs as widely as men differ, and that which one man may hold as a sin another may hold as a virtue. The Illuminati, as well as the Rose Cross, has formulated a definite rule governing the actions of men, and this

rule, beyond the possibility of contradiction, is a just and wise one.

REINCARNATION

Possibly no doctrine held by the Illuminati has been so universally condemned as has this one, but this is simply because men have not understood the doctrine, but have often thought it to be directly opposite from what it really is. In fact, Reincarnation is the only just doctrine for it gives an equal chance to all men. It claims that justice does exist in the world, that God is a just God, no matter what men may say.

The above are but a few of the Chapters in the book, other chapters, and of equal importance, are:

INITIATION, THE SECOND COMING OF THE CHRIST, AUTHORITY VERSUS INDIVIDUALITY, PRAYER, BODY MIND SPIRIT AND SOUL (Fundamental Laws), INVOCATION OF THE HIERARCHIES (Occult Laws), THE SONS OF OSIRIS.

It will be readily seen that the scope of this work is unlimited, and that no true student can afford to be without a copy.

Book is printed on extra fine, heavy book paper, beautifully bound in cloth, gold stamped. 208 solid pages. A book of this nature should sell for no less than \$2.50. However, the delegates present donated almost enough to cover the cost of the issue, and copies are therefore to be had for \$1.25 each.

ANCIENT MYSTIC ORIENTAL MASONRY

THIS IS NOT AN EXPOSE OF MASONRY IN ANY SENSE OF THE WORD, BUT IT IS A SPIRITUAL INTERPRETATION OF MANY OF ITS SYMBOLS, AND AS SUCH, HAS BEEN WELL RECEIVED BY THE MASONIC FRATERNITY

Fifty per cent of all copies have been sold through the medium of Masonic Supply Houses

The Mystic has always held that Masonry was one of the basis upon which religion was founded, that the Mysteries of Masonry when fully understood, are the same as the Ancient Mysteries, and therefore the Mysteries of religion itself.

Without question, Masonry furnishes many, very many, of the keys which unlock many of the Mysteries of Ancient times, and for this reason every Mason worthy of the name should fully understand the Mystic basis of his Craft.

The book is composed of quotations from the very highest Masonic authorities, and to these quotations is given the Mystic, Occult, or Rosicrucian interpretation. That this is desired by Masons generally is proven by the fact that every Mason who has secured a copy of the book has endorsed it highly, and at a Recent Convocation of the Rose Cross College, some six Masons of the Highest standing, left for their respective homes indirectly, visiting the Grand Masters of the Grand Lodges in order to interest them in the Great Work of Spiritual or Mystic Interpretation.

The compiler and author, has without question, one of the finest and largest Masonic libraries in the country, besides having unlimited privileges of consulting books and manuscripts bearing on the subject.

As before stated, the book is in no way an expose of any part of Masonry, but is simply a text book on the Mystical interpretation of Masonic symbolism and is an endorsement of the teachings inculcated by the Masonic Fraternity.

Book is printed on good book paper, beautifully bound in cloth, 198 pages. Price \$1.50 per copy.

THE WAY TO LIFE AND IMMORTALITY

Second Edition

THE MOST IMPORTANT BOOK OF THE AGE

Thinkers are recognizing the fact that the world is at a turning point, a pivot, as it were. It is recognized that we are at that place in the age of the world which compels us to lay down the old, because much of the old has been the cause of bringing the whole human family to the point of degeneracy, and to accept the new which is to lead us to Manhood, to achievements, to

glory, to godhood.

The old is being discarded, especially in religion and philosophy. The new—that which will lead to greater and fuller life, to a more sublime realization of all power, to an age of beauty, of culture, of life, of light, and ultimately to Immortality of the entire being—is being sought for and *here offered*.

The Author of the Illuminati series of publications has been actively engaged in the writing of a new book, one *totally different* from his other books, though in perfect accord with the Christic Interpretation. This is more advanced than any of his other books, in that it takes for its theme Immortality of the entire being, including the physical. Its teachings are based not so much on the Bible as on the *secret teachings of the fraternity*.

"*The Way to Life and Immortality*" advocates an immortality hardly dreamed of even by those who believe in Immortality of the Soul, a life that is glorious and desirable, a life free from suffering, from sorrow, from limitations, and eventually free from death.

Moreover, strange as it may seem, this Philosophy of Life, and Love, and Light—this Way to Immortality—is in entire harmony with the teachings of the Masters.

THE BOOK GIVES INSTRUCTIONS

This book does not give a theory and end there. It gives facts besides theories, it gives actual instructions. It is a text-book on the enlightened life, the full life. It is a text-book on the coming religion, science, philosophy. It is the Way to Life.

CONTENTS

THE INTRODUCTION

The introduction to the book itself is worth more to the sincere Mystical or Occult student than is asked for the entire book. In the Introduction is given a new and rational exposition of the *effects* that Perfection of Soul on the human plane has on all planes below the human. Nowhere else in his writings has the Author expressed his Interpretation of the *effects* that

Regeneration of mankind must have on the vegetable and animal kingdoms. Nowhere else has he explained the *desirability of Perfection of Soul because of its "Wonder-working" in the redemption and the regeneration of the earth on which man lives.* Nowhere else has he explained *how* man is "to subdue the earth" and have "dominion over the creatures thereof" thus making immortality in the flesh a very desirable thing.

HEAL THE SICK

In this chapter is shown that the mission of Jesus was not only to teach mankind and to demonstrate that life after death is possible, but also to heal the Sick and to show the Way by which man may become free from sickness and suffering. It is herein advocated that it is the duty of the spiritual teacher to teach a system of living that will free man from illness. "Heal the sick" was the command of Jesus to his disciples and to all others who wish to follow in his footsteps.

"AND HE SENT THEM TO PREACH THE KINGDOM OF GOD AND
TO HEAL THE SICK"

Here it is shown that it is impossible to separate the two departments of the Great Work—teaching the Way, and helping the sufferer to become free from disease. There cannot be a perfect soul in a sickly diseased body. Therefore, the first duty of the teacher is to show the seeker how to become free from disease and inharmony, and how to perfect the body so that the soul may manifest perfectly. Salvation is not only of the soul but of the body as well.

BELIEF IN DEATH BRINGS DEATH. BELIEF IN LIFE
BRINGS MORE OF LIFE

Up to the present time, mankind has believed that death is necessary. As a consequence, men have lived in the race belief of death. It is therefore a fact that man has believed in a God of death, and not in a God of Life. From the cradle to the grave, he has lived from day to day, looking forward to the time of death. His life, or rather, his existence, has been a living death.

But the age is changing, the new doctrine has come. Men are ready to receive a teaching that advocates full life and complete immortality. The Illuminati teach a doctrine of Life, not death. The Illuminati teach that God is a God of Life, their teachings point out the Way by which man may gain more of life, a life that is perfect.

THE LIFE WITHOUT DEATH IS GOD'S PLAN

It is not God's plan that man should die. In fact, studying the old philosophies and even the Scriptures themselves, we find that God planned for man to live eternally. It was His desire and purpose that man should not see death. But he disobeyed the Divine Law, and tasted of death, and has been living in the belief of death, and has therefore been reaping the reward of death ever since. But now the doctrine of Life and the Way thereto is being taught by the Illuminati. And men are to begin living the life that ends in Immortality—a life free from all undesirable things, moreover, a life that is entirely practical.

ONLY THE LIFE OF DEATH LEADS TO DEATH

Only he who believes and lives according to the old doctrine shall see death. The life that grows out of belief in death is, as has been proved for ages, the way to sin, sickness, sorrow, suffering and death. It is a life of darkness, a life of false belief, a life that attributes to God something of which God is not guilty. The Illuminati are teaching a system that leads to more abundant life, and are showing mankind how to become free from the way that leads to death. They are pointing out the Way of Life and Immortality.

TRUTH, AT FIRST IS HARD

It is not easy to accept a new truth, especially when it demands a radical change from old beliefs and when it is the occasion of a new system of living. Yet, difficult of belief also is it when the new truth does not demand radical or irrational changes. Life that accords with the doctrine of entire immor-

tality is not an irksome or a disagreeable life to live, though it demands reason and common-sense.

MAN'S DUTY IS TO GLORIFY GOD

This is something we have always been taught; but it has usually been considered that in order to glorify God we must condemn or sacrifice the body, that portion of our creation which enables us to exemplify the likeness of the human with the Divine. The Illuminati teach that the body should be exalted and perfected, that in order to glorify God we must perfect the body, free it from weakness and disease, as well as bring the Soul to Illumination and to Conscious Unity with God, the Father and Creator of all.

These are but a few of the chapters of this remarkable book, a book that gives the Fundamental Law as never before given.

Other chapters are:

WHAT OF THE CRUCIFIXION OF THE BODY? LIFE WITHOUT RELIGION IS NOT HUMAN. MAN, THE TEMPLE OF THE LIVING GOD. FEAR, THE GATE OF DEATH. THE WRONG LIFE, THE LIFE OF SIN, ALONE BRINGS DEATH. HEALING OF THE SICK POSSIBLE. THERE IS NO REASON FOR MAN TO BE ILL. GOD AND NATURE, THE ONLY PHYSICIANS. TO THE BODY, NATURE IS THE PHYSICIAN.

The last two chapters as indicated above were prepared at the special request of a well-known physician in Chicago, who, in writing to the author, asked him what to do in case of the two universal scourges—Cancer and Consumption. The two chapters were prepared for him, giving a complete outline of the treatment of these two diseases, as well as other diseases, and giving the treatment necessary to cure both the physical and the soul.

These two chapters alone are worth more than the price of the book to every human being who is not as healthy and as strong as he should be.

Moreover, even for those not ill, these instructions are priceless, as they point a way to continual health and power, something very desirable.

THE TEACHING OF EUGENICS

THE STAND TAKEN BY THE ILLUMINATI

As a supplement to the book, there is a chapter on the subject of Eugenics. The teachings are according to the standards of the Temple of the Illuminati. This chapter appeared in "*The Initiates*," and has been endorsed by such men as Elbert Hubbard, of The Roycrofters, by the Editor of "*Physical Culture*," and by the Editor of "*The Naturopath*."

The book contains 190 pages. In appearance it harmonizes with "*The Illuminated Faith*," "*Son of God*," and other Illuminati books. Price is \$1.25.

THE WAY TO GODHOOD

BE THOU A MAN AND THOU MAYST BE A GOD

We have stepped from the old life with its teachings, its religions, its philosophies, which have taught men a negative and destructive doctrine and thereby have held them in bondage and in slavery for many centuries, with its teachings of the undesirableness of life, the evil of worldly possessions, the destructive effects of natural desires and passions, the evils of joy and happiness on earth. We have left these things behind, and have stepped into the new age, wherein we are taught that *manhood is the way to Godhood*, that life is glorious and desirable, that happiness and joy is the divine heritage of man, and that all men have the right to develop power and strength so that they may be a success, so that they may have possessions which will give them strength and power, influence and desirable things in life, without robbing others of these same desirable things.

BE A MAN AND THOU MAYST BE A GOD

This is the Divine Command of the New Age. Because this one new command includes the Ten Commandments given by the Lawgiver Moses and even more than these, it is to be regarded more important than the decalogue. The new book of

which this command is the theme teaches the new religion-science-philosophy, teaches man how to be a *man*, teaches him how to live so that he may have health, strength, and power, so that he may possess those things which bring happiness and peace, teaches him the right and the desirability of living. The book teaches him that happiness on earth is the path to happiness in the next world; for no man can be truly happy who is living an evil life.

"The New Commandment" teaches how to live that Manhood shall be the first great stage of growth, and that godhood may follow manhood.

"THE NEW COMMANDMENT"

is the most optimistic, the most revolutionary, work that has ever been issued. It is a work that does not destroy religion, but teaches the highest and the most sublime religion known to man. It is a work that teaches the divineness, the gloriousness, of life. It does not teach the depravity of one man, and the divinity of another, but teaches all men how to become divine.

"THE NEW COMMANDMENT"

is the Way to Life. It is more, it is the Way to Strength, to all that is desirable, the Way to Immortality.

New Thought, Mysticism, Higher Thought, have produced many noteworthy books, books which have helped to show the way to a better life; but there has been no book issued that shows the Path, first of all, to Manhood, and then to Godhood, as does this book. No man who is seeking to solve the riddle of life, and to find the way of life, can afford to miss this book.

CONTENTS

MANHOOD AND RESPONSIBILITY, THE GOAL

In this first chapter it is shown that instead of shirking responsibility, we should seek it; that through accepting responsibility we gain strength and power, the strength and the power to accomplish; that the reason why the multitudes are slaves to the few is because they have been shirking responsibility, while

responsibility has been accepted by the few, who have become the masters, and, in many cases, the exploiters, of the many.

HEAVEN, THE STATE OF HAPPINESS, MUST BE FOUND

WHILE ON EARTH

The negative doctrine which teaches that the body is an enemy to the soul, that life is undesirable and evil, is a doctrine that is destructive; that, in order to find a state of bliss beyond the grave, we must *find it here and now*; that life is desirable because life is an *opportunity*.

LIFE IS NOT A DISEASE, AN EVIL FROM WHICH TO
FIGHT FOR FREEDOM

Contrary to the old philosophies and religions which teach that the sooner we can gain freedom from life on earth the better, "*The New Commandment*" teaches that life is the opportunity to gain strength of body and soul; that unless we find Manhood first, with all its responsibilities, we will never be able to find Godhood, or Kinship with the All Father.

CONSCIOUS INDIVIDUALITY, THE GOAL OF LIFE

We live on this plane of being so that we may, first of all, awaken all the dormant physical powers; and while we are awakening these we must also awaken the Inner Consciousness in order to reach Soul Illumination, which means Conscious Individuality. Without Conscious Illumination, no man can reach Godhood, or Sonship with the Father.

IT IS NOT NECESSARY TO RENOUNCE THE WORLD AND
ITS POSSESSIONS

Contrary to all negative philosophies of the past, "*The New Commandment*" teaches that instead of retarding the Soul growth of man, possessions, if rightly gained, are a means toward greater growth. By no means do they retard the growth of Soul, nor prevent high spiritual potency.

HOPE, THE ELEVATING MAGNET OF LIFE

Without hope life is useless; for hope is the magnet that attracts us ever onward and upward. It is the incentive to act,

the incentive to become. And what hope indicates, man has the power to accomplish if he accepts a true law of life.

SUPPRESS A NATURAL DESIRE, AND IT BECOMES A VICE

The tendency of the teaching of the established church has been to suppress natural desires, and to leave the impression that these desires are the means of leading man astray. As a result of these erroneous ideas, we have the multitudes of human derelicts, imbeciles, and weaklings; for a natural desire repressed or suppressed, breaks out in a vice as impure blood manifests in eruptions of the skin. "*The New Commandment*" teaches us to change our desires into potencies for accomplishing great things.

SLAVERY ALWAYS FOLLOWS WEAKNESS

Weakness is the cause of slavery on every plane, and in every department of life. Thus, the physically weak are the slaves of the physically strong; the mentally weak, the slaves of the mentally strong; the ignorant, the slaves of the shrewd.

NATURAL INSTINCTS, NOT EVIL

Our natural instincts, according to "*The New Commandment*," are not evil, but are indicators of our strength and are the means of indicating what is necessary in order to live a normal life.

Other chapters are:

TO THE WEAK, A DOCTRINE OF WEAKNESS SEEMS NATURAL. TOTAL DEPRAVITY CAN COME ONLY THROUGH A DEPRAVED LIFE. WITHOUT HEALTH THERE CAN BE NO MANHOOD, NO MANLINESS. RENUNCIATION OF WORLDLY POSSESSIONS, NO INDICATION OF EITHER WISDOM OR GOODNESS. THE DESIRE TO ENJOY IS NOT EVIL. SUFFER NOT INJUSTICE TO BE DONE, a correct explanation of the Law, "Resist not evil." THE DESTRUCTIVE EFFECTS OF NEGATIVE TEACHINGS. MANHOOD OR DEGENERACY, WHICH?

"YOUR OWN WILL COME TO YOU" IF YOU WORK FOR IT

A chapter clearly showing the fallacy of "Your own will come to you," as generally understood. Something every student

of New Thought, Occultism, Mysticism, Higher Thought, Theosophy, etc., should read.

The book contains 200 pages, printed on fine book paper, beautifully bound in cloth, side and back stamped in gold. In perfect harmony with other Illuminati books. The price is \$1.25.

Order at once and begin to live its teachings

ALCHEMY AND THE ALCHEMISTS

TO ALL LOVERS AND STUDENTS OF OCCULTISM, OR RATHER, TO
ALL LOVERS OF THE HIDDEN TRUTHS

*"It is neither religious or wise to judge that of which you
know nothing*

Knowing from experience the difficulties encountered by the student of Alchemical literature in deciphering the mystic terms, and expressions under which the Great Truths and the Wonderful Treasures are hidden, I herewith present to the lovers of that science a key which will unlock all those mysterious expressions, which without some clear explanations, seem utter nonsense, or cause the student much toil, trouble and worry, seldom, if ever, bringing him any profitable results.

I have in this set of books, four in number, gathered examples from many of the greatest of the old Masters, and have endeavored to clear away the dross, so that the true and earnest student may be enabled to understand the underlying principles. To this end, I have searched the world and our agents for the past fifteen years, have been in every nook and corner of the known world, seeking for material with which to elucidate the Sublime Mysteries.

This has been a work of love, for this work has been my very life, the food of my Soul, but at the same time, its costs a great amount of labor to gather and to decipher the most important writings of the old Masters.

Alchemy, is *all* Chemistry or the combination of primordial elements, (that have existed and will exist to all eternity), in

such a way, as to produce higher results by bringing the lower materials into a state of fusion where the higher elements of Spirit or Gold, as Alchemists say, can be infused at a high rate of vibration, thus changing the quality of the mass.

If the student turns to a modern book on Chemistry, he will find, at first, superficial descriptions of special instances of these occurrences that are the subject of the chemists' study, but if we turn to the writing of the Alchemists, we are in a different world. There is nothing even remotely resembling what one finds in a modern book of Chemistry.

The language of the Alchemists was, always, rich in such expressions as these: "The elements are to be so enjoined that the nobler and fuller life may be produced," "Our arcanum is gold exalted to the degree of perfection to which the combined action of nature and art can develop it."

Such commingling of ethical and physical ideas, such application of moral conceptions to material phenomena, was characteristic of the alchemical method of regarding Nature. The consequent results, were great confusions of thought, much mystification of ideas, and a superabundance of views about natural events and things. The central quest of Alchemy was the quest of an unidentified and an undefinable something wherein was supposed to be contained all the powers and potencies of life, and whatever makes life worth living. How many students find their way out of these labyrinths of hidden meanings? To assist and make the study easy and at the same time not to divulge the secret too openly, but leave it in a partially uncovered state, sufficiently interesting to be attractive and yet clear, has been the compilers care. It is hoped that all those interested will take advantage of this opportunity and send in their subscriptions, as the edition will not be a large one, and therefore, no time should be lost in sending in your name. The writings of that Master, Paracelsus, are now a closed book to all but few, but anyone who will read and study Alchemy and the Alchemists

will be able to understand his teachings.

This is the first time that this great subject has been treated in such an open manner.

This set of books have been used in our Colleges as text books to teach the fundamental doctrines, or foundation of the Order, and upon which the Neophyte is to build his Soul or Immortal edifice.

However, it must not be considered that the writings of the master Paracelsus, for instance, are entirely Mystical, as we know that he was one of the most successful physicians of his, or any other time, and experiments carried on for the past fifteen years have proven exclusively that his ONE remedy for "humours in the blood" is an unfailing remedy for the cure of Syphilis, and other like miasmatic diseases, while his other remedy, known as a Vitalizer, has been the means through which many Consumptives have been cured. Thus it is seen that he was not only in truth a Philosopher, but also a physician of no mean repute.

"Alchemy and the Alchemists" is a set of four books. They are printed on good book paper, bound in neat cloth, stamped in gold. Price of the set is \$8.50.

THE ROSE CROSS ORDER

There has been so much misconception concerning the Rose Cross Order and its teachings, that it has been found necessary, for the protection of both the Order itself, and those who are seeking for its wisdom, to issue this book.

As the true student knows, the Rosicrucian Fraternity, in its triple form, was established in America by Dr. P. B. Randolph after his return from the foreign countries, whence he had gone in search of wisdom.

Since that time the Order has been working faithfully for the establishment of its code of ethics and its system of training, but within the last ten years, various men, from various countries, have come to America, and finding that the name of the Rose

Cross had become prominent, have, without right or authority, and without having received any training themselves, attempted to establish orders of their own, deliberately taking the honored name to cover their false and misleading teachings.

In the present book there is a complete resume of the work of the true Order as established by Dr. Randolph, and complete copies of many letters are given in the book, so that all who read may know the truth.

It must not be thought that the information given is from a friendly source. On the other hand, we assure all that the information given, is in many cases, taken directly from the sayings and writings of the enemies of the True Rose Cross Order of Dr. Randolph, of Clymer, and of other humble workers in the great Order.

Moreover, many quotations are given from the leading newspapers of fifty years ago, showing exclusively that the most prominent men of that day were not only friends of Dr. Randolph, but who also endorsed his work in every respect.

We venture to say, that very few books of the present day, not even excluding novels, make as interesting reading as does this book which contains 208 pages.

In 1872, an Attorney of State, who tried to convict Dr. Randolph for something of which he was found innocent, said: "Over twenty years ago Dr. Randolph was known as a Rosicrucian, and in that period he ascended the steps of that mystical brotherhood, outstripping the thousands, and rushing past hundreds of grey-beards in the mental race, until he attained the chieftainship of the true Rosicrucians in America and the Isles of the Seas, and finally to the Supreme High Priesthood of the Order, and the Grand-Mastership of the combined Lodges of the earth, likewise, reaching the double office through his absolute defiance of poverty and wealth, and persistent pursuits of ideas alone."

Do you wonder that many are trying to copy him and his

work, while others are deliberately stealing the name that he made famous throughout the entire world? Would you not like to learn more of this sublime work? Much information is to be found in this book.

The introduction to the book handles the question of right and wrong in a free manner and without gloves. A spade is called a spade, it is given its proper name, and all seekers of the truth of Occult wisdom should get a copy of the book, so as not to be misled by false teachers and false claims.

The edition is limited. It is printed on fine book paper, beautifully bound in cloth, stamped in gold, and contains 208 pages. Price is \$1.25. This is only a temporary price as it will be necessary to ask more as the number becomes limited.

THE MYSTERY OF OSIRIS:

OR,

EGYPTIAN INITIATION

Knowest thou th' importance of a soul immortal?
Behold this midnight glory—worlds on worlds!
Amazing pomp; redouble this amaze;
Ten thousand add; and twice ten thousand more;
Then weigh the whole;—one soul outweighs them all,—
And calls th' astonishing magnificence
Of unintelligent creation poor.

How many among us can read wisely that prophetic truth in Ecclesiastes:

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

In the above do we find the crowning solace of a Christian life (which includes all truly enlightened, whether Christian, Jew, or Gentile) that life which finds its solace in holy hope, and belief in the priceless gift of *immortality*.

All religions and all secret orders teach, in some way, of the attainment of this eternal life.

But *immortality must be won*,—it is an achievement and can only be reached by the spiritual evolution of each man.

This is the science of eternal life and *initiation* means the path for every aspiring soul.

To be a true *initiate* is to *know the truth*.

The modern Churches and so-called secret orders and fraternities, while no doubt accomplishing some good, have nevertheless lost the secret that was taught in the ancient mysteries and in the early gnosticism.

The truth set forth in the Gospels as teachings of the *Christ*, are *gnostic* truths, and no matter by whom they were personally spoken, they are communications of the *word*, the *logos*, the *eternal Christ principle*.

This truth was already well developed in the theosophy of the Hebrews, anterior to the times of Christ.

The great lost secret which was reflected in the ancient initiations was the knowledge of God and His relation to nature and man; and the knowledge of man and his relation to nature and God. The ancient magi, initiates, had an occult but absolute science, wherein *self-knowledge*, *God-knowledge*, and *nature knowledge* were combined in an exact and mathematical system, and of which the Hermetic and profane sciences that have survived were mere fragments and these were in turn used as a vocabulary, more as a means to conceal than to reveal. It makes no difference whether we call these sciences Astrology, Alchemy, Magic, Mythology, Natural Sciences, Philosophy, or Metaphysics, they were all employed esoterically to teach and to transmit to posterity the *one great secret* which was, and is, the *great arcanum* of all ages, the *manifestation of the occult* and the *realization of the absolute*.

The book before us, "The Mystery of Osiris or *Egyptian Initiation*," is not an expose, but a true key to unlock the great mystery.

In language, as plain as it is possible to write of mythic

subjects, free from jargon, the author has given us in this book a true history and explanation of the great initiation.

The advanced stage of intellectual evolution of the higher strata of minds in the world demands an influx of arcane knowledge. The day must arrive when the light of this higher knowledge will cover the earth, like the rays of the glorious mid-day sun, beneath which all the nations will advance and prosper.

We cannot too strongly recommend a careful study of this valuable work.

Students of the inner knowledge will no doubt avail themselves of this opportunity, especially since the edition is limited.

The book is on cream queen laid paper, printed in blue ink and bound in leather, gold stamp side and back.

The book is a strictly private one as its publication was for "The Fraternity Sons of Osiris." A limited number of copies may be had by those willing to take the necessary obligation of silence. Sale is restricted. The number of copies limited. Price \$5.00 while copies may be had.

DIVINE ALCHEMY

A BOOK FOR THE STUDENT ONLY. PRINTED BUT NOT PUBLISHED.

SALE RESTRICTED TO THOSE WHO TAKE THE

OBLIGATION OF SILENCE

Second and very much enlarged edition. Nearly one hundred additional private rules added

"Divine Alchemy" contains practical instructions for the transmutation of the baser metals into pure and shining gold and for the finding of the Christ in the Temple of the Living God.

CONTENTS

INTRODUCTION

Nature as she is. The Inner Temple. She is your hand-maiden and holds the cup with the Elixir for you to drink. The Burning Bush. Concentration. Why die. Love. The Ma-

gician. Out of *Himself Comes All*. Mystery and Magic. Would you know the art of magic?

PHYSICIAN'S LEGACY TO HUMANKIND

Asgills Rules. "He who begins wrong with his wife is a lost man." Mental, moral, physical and domestic troubles. Superior man. True nature of a woman quickly changed. How man should act, etc. These are the rules made famous by Dr. P. B. Randolph, the Rosicrucian, and never taught except to private students.

THE ANSAIRETIC MYSTERY

The new revelation concerning sex.

A private letter, printed but not published, it being sacred and confidential.

God and nature. True marriage. Man a triplicate being—soul, spirit and body. The marital office. What the Christian world does not know. "We, the Ansairer." What we hold as cardinal beliefs. Heaven and hell. "The esoteric points of the mystery." The true and perfect union. Special note. The great laws of Divine Alchemy. How to obtain and attain mystic power through the regal road. The mystic doors. That most mysterious and sacred rite. The triangle. The laws of Moses. What true God power is. Govern yourself then you may rule a kingdom, and then your mate.

All laws are completely given. These instructions as here given have never been given in typewriter form for less than \$50. They are complete in this work.

THE BREAST DRILL OF SEX

The law of transmutation. An illustration. What nature is and does. Showing what sex really is, its powers and its pitfalls. Secret instructions. These are complete. Sex the body's chemist, the wonderful builder. The transmutation. The practice and the drills. These instructions have never been given to the student except in manuscript form and are given in book form for the first time.

ALCHEMY—EN PASSANT

Giving all the laws from A to P. Impossible to give an index to the instructions.

THE MYSTERIES—LOVE, INITIATION, SEX

True Initiation. The stumbling block. The true Fire. The Word. The ancient fire worship. The mysterious force. The Light Within. The Red Rose of the Rosicrucians. All true magic is soul work. The true Rosicrucian. True soul power.

"Divine Alchemy" is one of the private text books of the Rosicrucian Fraternity. It is printed on imported Japanese parchment, bound in genuine leather, stamped in gold. Edition is limited, sale restricted. Price is \$10.00. Those desiring to secure a copy must take the obligation of "Militia."

THE HIGHER KNOWLEDGE
SUCCESS AND ADVANCEMENT

ADVANCE: WHY STAND STILL?

BE STRONG

BE HEALTHY

GAIN WISDOM

In the book "Success and Advancement" prepared from a course of instructions, formerly used in manuscript form to teach Personal Magnetism, the student will find it to contain instructions along the lines of development for mental, physical and spiritual powers.

The instructions in this little book are complete in every detail, as they teach health, strength and the power of Personal Development.

Though it is a small book, printed on imported Japanese Vellum, and bound in leather, it is in our opinion and in THE OPINION OF THOSE WHO HAVE IT, worth its weight in gold.

SPECIAL ATTENTION

This book was copyrighted in 1898, after it had been used

in manuscript form for the instruction and training of students. In this copyrighted book, there is a special chapter giving detailed information and instructions on the Internal Bath, employed for obtaining health where there is illness and weakness, or for the retaining of good health in those who are well.

At that time, and for long after, regular physicians of all schools condemned the use of the Internal Bath or the "Flushing of the alimentary canal," claiming that it would become a habit, and declaring the author of these instructions was merely a "Quack." However, times have changed since then and many physicians and surgeons of the highest ethical standing are now employing this system for restoring health.

To prove this fact, the student will please read the following carefully, as this quotation is made from a news-item that appeared in the "North American" of Philadelphia, on October 21st, 1916, and is a direct proof that the system of treatment for disease as taught by the Fraternity for many years, is not a system of "quackery," but the most scientific that the mind of man could think of; a system which is gradually being recognized and used, by the most ethical physicians in all schools of medicine.

EXPERTS SAY ABDOMEN SURGERY IS AVOIDABLE

Nineteen out of every twenty operations are unnecessary, with science doing "human plumbing"

FLUSHING THE REMEDY

In most cases of Appendicitis, Doctor Bainbridge opposes the use of the knife

"Nineteen out of every twenty operations for abdominal troubles would be unnecessary if as much science was applied to human plumbing as is applied to house plumbing. A sanitary system of flushing the alimentary canal and allied organs, some day, will be developed to a science which will do away with many major operations of the present day."

"This statement, by Dr. William S. Bainbridge of New York, formerly an assistant to the noted English surgeon, Lane, of London, and later of the British army, caused a sensation yesterday at the convention of the railway surgeons, of the eastern Pennsylvania lines, in the Bellevue-Stratford.

" 'I am opposed to surgery in most cases of appendicitis,' said Dr. Bainbridge, 'because I believe that the disease will respond to other treatment. I know that obstructions in the vermiform appendix and other intestinal ducts can be removed by flushing. If the abdominal organs and the luscular bands which support them were subjected to a system of development in infancy and pursued thru life, humans would be able to throw off these obstructions just as toads do.'

"In the morning the delegates attended a clinic in abdominal surgery conducted by Dr. John B. Beaver in the University Hospital; and a clinic in genito-urinary surgery, by Dr. Benjamin A. Thomas, in the Polyclinic Hospital. In the evening there was a reception in the Bellevue-Stratford, at which addresses were made by officials of the Pennsylvania Railroad."

Mention is made in the above by Dr. Bainbridge, that in the future more diseases would be treated through this method. This is just what our school has taught, and some fifteen years ago a complete system, for the treatment of all diseases by direct medication through the Internal Bath, was perfected and since then made use of.

It is seldom that we give so much space to any one book, but as the one lesson in this book is making history, it is important for our school of thought and living to give all this as history.

CONTENTS

THE ELEMENTALS

Showing how we create Elementals of awful power by the thoughts we think.

CONCENTRATION

This gives the Hermetic secret instructions for Concentration and Development of Power.

SUCCESS—HOW TO SUCCEED

This Lesson does not only hint at instructions, but it gives THE instructions for the making of Success.

Gives instructions for which many have paid enormous prices. There can hardly be anything higher than Personal Magnetism.

HOW TO SUCCEED IN BUSINESS THROUGH MENTAL ATTRACTION

Giving clear instructions and complete laws concerning the Art of Mental Attraction.

HOW TO BREATHE. THE LIFE BREATH

Many have paid \$25.00 for instructions in the Yogi system of breathing, which are not to be compared to these instructions.

THOUGHTS AND THEIR ACTION

Giving the Laws as to just HOW Thoughts act upon ourselves and others.

THE DIET

Not only shows what to eat in order to gain the greatest amount of power, but tells WHY.

THE MAN WITHIN

Full instructions are given for creating the greater man WITHIN.

REGENERATION

Giving instructions concerning Regeneration as taught by the Old Order of Illuminati.

HOW TO THINK

Giving full instructions how to Think in order to build up a powerful personality.

THOUGHTS—THEIR POWER IN DISEASE

Giving the Laws why Thoughts have the power to either cure or cause disease.

MAGNETIC HEALING

A lesson which gives instructions for Magnetic Healing. It is a combination system.

This book, as stated, is printed on Imported Japanese Vellum, and bound in leather. Special price is \$10.00.

We venture to say, that these instructions are worth \$500.00 to any man or woman who is ill or whose life is a failure.

IMPORTANT ANNOUNCEMENT

Through years of research and experimentation a complete system of Direct Medication was formulated, and this system consisted of:

Medication for all diseases via the Internal Bath. Some of the greatest and best known physicians of the present day have endorsed a system of treating diseases by flushing the alimentary canal. This school goes a step further and has devised a system of treating diseases through this flushing, but using the medicines with the water so used and thus having the medicines absorbed.

A system of Diet. Giving the sufferer only such foods, and in such combinations, as will not only help the patient to become free from disease but which also helps to establish equilibrium, which is health.

A system of Nature Cure Methods. In this is taught the right kind of baths to give the patient, and how and when to give them.

Direct Medicination. An Apparatus has been invented and patented, which through its use it is possible to **TRANSFUSE DIRECTLY INTO THE CIRCULATION**, the remedies necessary to help bring about a cure.

The entire system is embodied in two volumes, and we can now arrange with the Magnetic Apparatus Co., Ltd., to supply the books and outfit to those who desire it.

Further information given only to those who order a copy of the Thomsonian System of Medicine. Price \$1.00.

THE IRRECONCILABLE GNOME

By Conte De Gabalis

FROM THE FRENCH

QUAINT, QUEER, CURIOUS BOOK

This book contains also a sketch of the famous books known as the "Keys of Solomon the King" and the "Grand Grimore."

Translated from the French, it is justly considered one of the most famous of all occult literature.

It contains a philosophy which embodies weighty truths of world wide significance which cannot be found elsewhere.

It records a wonderful discourse upon the Secret Science between an exile, a deep student of the Mysteries of Life, and a Prince Gnome.

It contains many valuable notes elucidating the text.

Price 25 cents—one-sixth the price formerly charged for the English editions of this work. It is a work you should have.

William E. Towne, in June number of "The Nautilus," said:

"The Irreconcilable Gnome" is a very-out-of-the-ordinary book and printed for the first time in English. It is translated from the French of Conte de Gabalis. The book relates in part an interview by Marshal de Schromberg with a Prince of the Gnomes. The scene of the adventure is laid in Ireland. The subject of their discourse was the Secret Science, and it covers some of the deepest and most subtle phases of life."

In this book will also be found full information concerning the Private books on Magic and Ritualistic Occultism.

